WORLD CALL

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World Call

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Circulation Corner

Welcome, Miss Louise Lomax

Miss Louise Lomax, of San Antonio, Texas, began her work as National WORLD CALL Secretary, the first of May. She is looking forward to the association with WORLD CALL subscribers, and especially the WORLD CALL secretaries. This relationship can be very meaningful to all concerned.

Ten Per Cent Legion

All subscriptions to WORLD CALL received between July 1, 1945, and June 30, 1946, will count on the Ten Per Cent Legion. Be sure your orders are in early enough to reach this office before the dead line. In qualifying for this honor, the number of subscriptions must be 10 per cent of the church membership reported in the 1945 Year Book. Some churches, such as the one reported below, will have more than ten per cent.

A Good Missionary

In the state of Nevada there are only three Christian churches. When Mr. and Mrs. Wm. Peters became members of one of these at Reno they found two subscriptions to WORLD CALL besides their own. Mrs. Peters decided more people should be reading this magazine. This year she has sent in twenty subscriptions (the church membership is 54 according to the 1945 Year Book) and has placed the two free subscriptions in the public library and the State University. "I firmly believe every Christian family should receive this magazine," she writes. Also "WORLD CALL gets better each month."

Attention!

Each month we run below "When You Move!" We wonder how many subscribers ever read it. The fact that subscriptions are filed geographically by city and state and not alphabetically by names makes it very important to give the former address when reporting a change of address.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.)

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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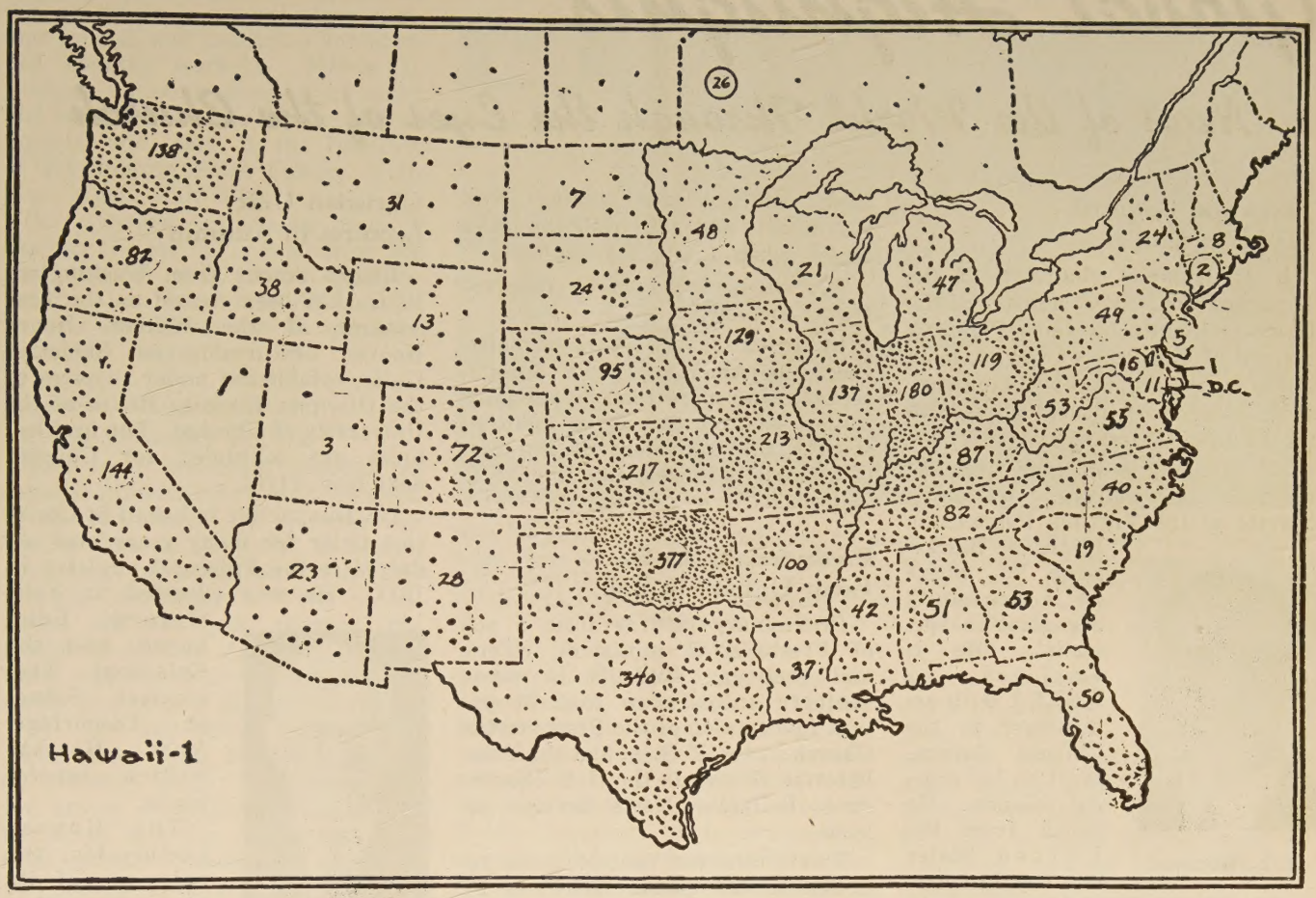
The Map of Indelible Dots



Sixty-One Years of Church Extension

The above map shows 3,339 places where churches have been built with the aid of loans from the Board of Church Extension. Oklahoma leads; Texas is second. What's your state record?

These loans total $12,161,198.00. The value of the properties, acquired by aid of these loans, is approximately $40,000,000.00.

PARSONAGES—During 1945, 50 churches received (or were promised) loans totaling $258,825.00 to aid in buying parsonages.

Every church should own a home for its minister.
Why wait? BUY NOW with the aid of a loan from

BOARD OF CHURCH EXTENSION

Missions Building **Indianapolis 7, Indiana**

WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Town and Country Leader in China

B. L. Hummel, chairman of the Town and Country Committee of the Home and State Missions Planning Council of Disciples of Christ, is in China, at the request of Chiang Kai-shek, as an agricultural adviser to the Chinese Government.

Mr. Hummel is on leave from the Virginia Agricultural Extension Service at the Virginia Polytechnic Institute, Blacksburg, Va., where he is community organization specialist. He is employed by UNRRA with assignment to the Chinese Government on his present mission. He sailed from the United States late last January, going first to Chungking to study conditions. He will later visit the provinces and then prepare recommendations for the Chinese Government. He expects the mission to take about a year.

B. L. Hummel

A graduate of Purdue University, Mr. Hummel joined the V. P. I. staff in 1928. He has served also with the U. S. Department of Agriculture.

Bibles, Testaments Wanted in Japan

In Japan, Emperor Hirohito has renounced his claim to divinity. Church and state are now effectively divorced. No longer need there be conflict between a Japanese's patriotism and religion.

Shortly after this renunciation by the Emperor, the American Bible Society received communication from Col. Ivan Bennett, Chief U.S. Army Chaplain in Japan, citing the immediate need of sending from America, as the only possible source of supply, 100,000 Japanese Bibles and two and one-half million Japanese New Testaments.

In order to meet such a request the Bible Society must spend $500,000 at least. The Society has already ordered one million New Testaments and will order the other copies when funds are available.

A similar story can be reported from Germany.

In its entire 130 years of existence, the American Bible Society, representing more than 40 religious bodies, has yet to receive from all sources the equivalent of the cost of a single battleship like the U.S.S. "Missouri."

Presbyterians, U. S. Favor Union—In Poll

Preliminary returns from a poll of Presbyterian ministers, elders, and seminary students in seven southern states show that 71 per cent favor union of the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (Southern), Religious News Service reports.

Thirty-nine per cent of those replying to the queries sent out by the Presbyterian *Outlook*, church publication, favor union as soon as practicable. Thirty-two per cent favor union, but not while there is any large protesting minority. Twenty-nine per cent oppose union.

Right to Strike Is Upheld

James Myers, industrial secretary of the Federal Council of Churches, Rabbi Sidney E. Goldstein, and Father John P. Monaghan, have issued a statement for the Workers Defense League, in behalf of 150 religious leaders, upholding "the right to strike or to cease work under conditions considered intolerable by the workers themselves." This is declared to be "as fundamental to human liberty as religious freedom is."

The leaders claim a responsibility "to join with others in our communities to see that strikers and their families do not suffer for lack of food, clothing, or shelter," and "to inform Congress and our communities that we oppose current anti-strike legislation."

"The right to a decent standard of living for all people is basic," the statement declares.

Christian Unity Lectures in Autumn

Bishop Angus Dun, Washington, D. C., has been named as the first lecturer of the William Henry Hoover Lectureship on Christian Unity, established under auspices of the Disciples Divinity House of the University of Chicago. The first lectures are scheduled for Chicago next Nov. 11-14.

Dr. Dun, active in behalf of Christian unity for many years, was ordained to the Episcopal ministry in 1917. He was educated at Yale, Oxford, Edinburgh, and the Episcopal Theological School at Cambridge, Mass. He has written several books.

W. H. Hoover

The Hoover Lectureship, the only one of its kind in existence, was made possible through a grant of $50,000 left in trust by the late W. H. Hoover, Canton, Ohio, vacuum sweeper manufacturer.

In-Service Training For Rural Leaders

Schools for Disciple town and country pastors are to be conducted in the summer at Inspiration Point, Eureka Springs, Ark., June 3-7; Eureka College, Eureka, Ill., July 15-19; and Drake University, Des

Our Cover

The idealism of youth in the springtime of life is strikingly portrayed in this month's cover picture from the Harold M. Lambert Studies of Philadelphia. Leave it to young people to find the beauty that does exist in our world in spite of the rubble piled up in these recent years by so-called civilization in the havoc of war. The Youth Emphasis, featured in this May number, also shares space with Christian Unity and the Town and Country Church.

Moines, Iowa, July 22-26.

In addition, Disciples of Christ will cooperate in several other summer schools and institutes for town and country workers. Edwin L. Becker, national director of town and country churches for the United Society, will teach in the Institute at Washington State College, Pullman, Wash., July 8-19.

Mr. Becker announces that a limited number of scholarships are available to rural church pastors. Information about this aid and the various institutes can be obtained from Mr. Becker.

Japanese Protestants Ponder Church's Future

The most important problem in Japanese Christendom today is what is to become of the Kyodan, or United Church of Christ in Japan, according to Religious News dispatches from Tokyo. While no decision has yet been reached, the likelihood is that Japanese Protestants will try to save their organic union and let the dissenters secede.

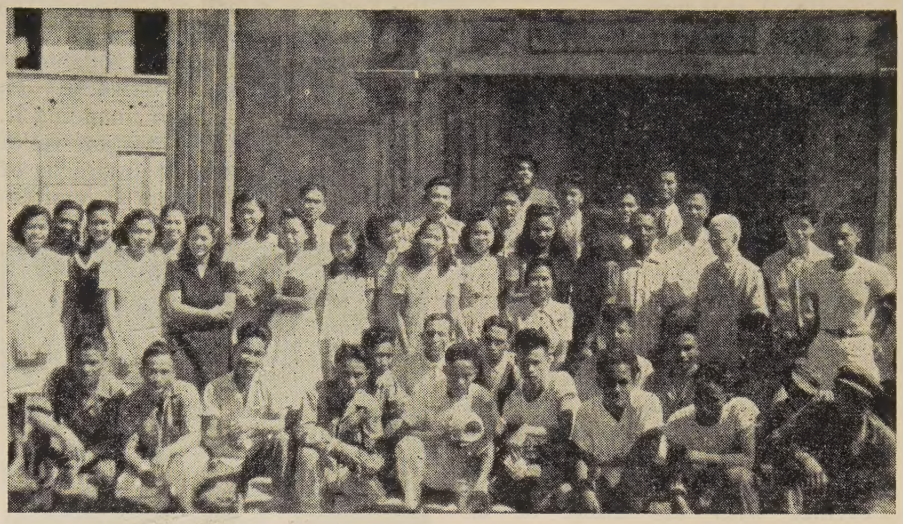
All the institutions of wartime Japan have been closely examined by General MacArthur's personnel for traces of militarism, ultra-nationalism, and war guilt. All have been purged insofar as possible. But punitive measures will not be taken, except in the most extreme cases, against the church. It is American policy not to meddle with people's religious convictions.

However, Japanese Christians are reported to have planned an "All-Japanese Christian Followers' Convention" in Tokyo to welcome G. Ernest Bott and Paul S. Mayer, former missionaries, who are returning to Japan as an advance party of a six-man commission from the Foreign Missions Conference of North America. This commission is expected to pave the way for the return of other Protestant missionaries repatriated during the war. The American commission plans to revive Christian colleges, hospitals, and other church-controlled institutions.

The Nippon *Times* reports that for the first time in years Christians are standing in crowded downtown thoroughfares and preaching from Testaments. Easter sunrise services were scheduled for the Meiji Shrine stadium under sponsorship of army chaplains, with songs by a mixed choral group of American soldiers and Japanese Christians.

The *Kirisuto Shimbun*, or Christian News was expected to make its appearance about April 15 in Tokyo under the sponsorship of Christian leaders headed by Toyohiko Kagawa. The four-page tabloid, to be issued thrice weekly, will be published by a joint stock company.

Filipino Church Honors Group of Laborers



The Vigan, P. I., church honored its members who left recently for Hawaii to raise sugar and pineapples. One of those in front row is a lay pastor. A total of 6,000 men, 18 to 45 years old, left for three years; they will help provide economic aid for needy families. Four young pastors went on the same boat to work, like Paul, and also to serve as chaplains to the labor camp.

Missionaries Travel in Church's Plane

This RNS Photo shows 12 Swedish missionaries and their families prior to leaving Stockholm for posts in the Congo. The spacious plane was purchased by the Swedish Free Church Association for swift transportation. The first trip to the Congo was followed by a flight to India.

Hungarian Churches Kept in Isolation

A major worry of Hungarian Protestantism, according to a Religious News Service dispatch by wireless from Vienna, is the iron barrier imposed by Russian occupation authorities which keeps churches isolated from religious groups in other countries. With probably only two exceptions, Protestant leaders have not been permitted to enter or leave Hungary since the beginning of the war.

Government Aid for Congo Protestant Schools

Protestant mission schools in the Belgian Congo have received written assurance of government support from Belgium's Minister of Colonies, Religious News Service reports from Stockholm. Hereto-

fore, only the Roman Catholic Church has received state aid for educational enterprises.

Promise of assistance to the Protestant schools was made in a letter received by the Congo Protestant Council—in which Disciples of Christ cooperate—at its meeting in Leopoldville on Feb. 23. Equality of treatment for other mission work was also pledged in the letter.

Chinese Christian Schools Uniting

The first step to make Christian higher education in China conform to a plan for consolidation proposed by a committee of the Associated Boards for Christian Colleges in China has been taken in Fukien Province with the union of all Christian colleges under way there, Religious News Service reports by wireless from Shanghai.

Three schools are involved—Fukien Christian University, Hwa Nan College for Women, and Union Theological Seminary of Foochow, provincial capital. Directors of the three institutions have agreed to rebuild their campuses on adjoining sites and to consolidate their curricula. In other areas of China the plan for union is not yet making much headway.

The Y.M.C.A. in China is embarking on a vocational and industrial training program for young men in an effort to instill Christian ethical principles and a high degree of skill into the growing movement for industrialization of China.

Foreign Missions Conference Meets

Addressing the annual meeting of the Foreign Missions Conference of North America, at Buck Hills Falls, Pa., Mar. 27-29, E. K. Higdon, executive secretary of the department of Oriental missions of The United Christian Missionary Society, said that missionaries have three aims—to change individual lives, to transform community life, and to produce the ethic and common culture to create the proper atmosphere for a Christian world order. Nowhere are missions succeeding adequately in all three tasks, he asserted, but brilliant examples of partial success may be found in every mission field.

The Conference, which represents 123 Protestant missionary boards of the United States and Canada, urged American churches to adopt a program of hospitality toward an estimated 50,000 foreign students who will come to this country from abroad during the next three years. Concurring in a proposal adopted by the Federal Council of Churches, the Conference voted to appoint a committee to consider the establishment of a new Christian university in Japan and the means of financing it. Plans for a single Protestant relief agency to carry on the functions of the CCORR, the Church Committee for Relief in Asia, and the Commission for World Council Service, were approved.

—*RNS Photo*

E. K. Higdon addressing recent meeting of the Foreign Missions Conference

Final action was postponed until 1948 on the question of joining the proposed National Council of the Churches of Christ in the United States. No action was taken on the pledge required by the British Government binding Christian missionaries to abstain from political activity while working in India. The Conference urged a return to food rationing in the United States.

Coleman Added to Council's Staff

Reuben W. Coleman has been appointed director of the Commission on the Churches' Ministry to Returning Service Men and Women of the Federal Council of the Churches of Christ in America, it has been announced in New York City.

Mr. Coleman, formerly associate program director of the Army and Navy Department of the Y. M. C. A. and U. S. O., took up his new duties Apr. 1. Associated with him as cooperating staff members are Beverly Boyd, who, because of ill health, found it necessary to relinquish the executive leadership of the commission, and Seward Hiltner, executive secretary of the Commission on Religion and Health of the Federal Council.

Mr. Coleman, prior to his joining the staff of the Y, served as director of religious education for Disciples of Christ in Northern California and as pastor of churches in California and Oregon.

Relief Programs In German Zones

Church-sponsored relief programs are now being carried on in all occupation zones of Germany, it was reported to a recent meeting of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches in Geneva, according to Religious News Service.

American occupation authorities have given permission for printing religious books in Berlin.

For the first time in 10 years, the Jewish community of Berlin baked matzohs, the unleavened bread prepared for the Passover.

Things to Come

May

May 1-3. Colorado Convention, Disciples of Christ, Denver.
May 3. May Fellowship Luncheons.
May 5-12. National Family Week.
May 5-12. Religious Book Week.
May 7-9. Louisiana Convention, Disciples of Christ, Lake Charles.
May 7-9. Missouri Convention, Disciples of Christ, Jefferson City.
May 7-10. Arkansas Convention, Disciples of Christ, Little Rock.
May 8-12. North American Christian Convention, Cadle Tabernacle, Indianapolis, Ind.
May 12. Festival of the Christian Home.
May 13-16. Oklahoma Convention, Disciples of Christ, Sapulpa.
May 14-16. Florida Convention, Disciples of Christ, St. Petersburg.
May 14-16. New York-New Jersey Convention, Disciples of Christ, Rochester.
May 19-25. Church Conference of Social Work, Buffalo, N. Y.
May 20-22. Indiana Convention, Disciples of Christ, Central Christian Church, Terre Haute.
May 21-23. Capital Area Convention, Disciples of Christ, National City Christian Church, Washington, D. C.
May 21-23. Kentucky Convention, Disciples of Christ, Middlesboro.
May 26. Rural Life Sunday.
May 27-29. Ohio Convention, Disciples of Christ, Jackson.
May 28. Northern California Convention, Disciples of Christ, Stockton.

June

June 2. Children's Day.
June 3-7. Town and Country Pastors' Conference, Inspiration Point, Ark.
June 7-9. South Dakota Convention, Disciples of Christ, Aberdeen.
June 9. Pentecost (Christian Unity) Sunday.
June 11-13. Nebraska Convention, Disciples of Christ, Gering.
June 14-16. South Dakota Convention, Disciples of Christ, Aberdeen.
June 16. Achievement Day.
June 16-22. Rocky Mountain Summer Conference and School of Missions, Boulder, Colo.
June 18-20. Montana Convention, Disciples of Christ, Billings.
June 24-30. Oregon Convention, Disciples of Christ, Turner.

August

Aug. 6-11. International Convention, Disciples of Christ, Memorial Hall, Columbus, Ohio.

WORLD CALL

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American Christianity and the Ideal of Unity

IN A penetrating address at this year's annual meeting of the Home Missions Council of North America, Ross W. Sanderson, director of field research for the home boards of the Congregational Christian Churches, sounded a ringing note of appeal to the churches of America to live in the light of the "larger loyalties" which, as he ably points out, include the lesser. Or perhaps we should say that the larger loyalties include the lesser if these are worthy. And further, that we should question any loyalty of sect or party group which stands in the way of the larger loyalty.

Dr. Sanderson insists that too often our efforts at interchurch agreement partake of the nature of discussions between sovereign states. Each state—or in the work of the church, each church body—is unable to divorce itself from the idea of its sovereignty and its own selfish interests. He reminds us of Wendell Willkie's statement that "*sovereignty is something to be used, not hoarded.*" Of what value, we may well ask, is national sovereignty in an atomic age if it is not accompanied by a desire to exercise the obligations of sovereignty in a cooperative effort to build an enduring peace on a basis of justice and good will? And of what value is a denominational sovereignty which fails to sense its opportunities in the local community and throughout the world in terms of the Kingdom of God?

The word "comity," according to Dr. Sanderson, has been made obsolete by the march of events. He is right. When we think of comity agreements by churches in a city or in a mission field we think too often of competitive bodies. All of them are eager to expand their work and institutional life, but they know that they will get along better if they develop certain rules of procedure and especially if they divide up the territory. The whole process is not unlike a business arrangement and it too often disregards the needs of the people who are thus "divided up" with the territory. Such an arrangement is, of course, better than outright competition, but it falls far short of Christian ideals. And it has been outmoded. Churches and church bodies in tomorrow's world will be measured by the degree to which they seek to know and do the will of God in the community and in the world community. And we have a growing conviction that we can neither know nor do that will alone.

TO believe in and practice Christian cooperation and to seek after a fuller and more satisfying expression of Christian unity than is possible in the present divided state of the church is not to deny or belittle one's own convictions or the traditions of the religious communion of which he is a part. We may possess the utmost loyalty to such convictions and traditions and at the same time see that they constitute something less than the full truth of God. The church of Christ on earth is by no means identical with any ecclesiastical body of which we have knowledge. It is more than the Roman Catholic church. It is more than Protestantism. It is more than the joining of Protestant and Orthodox in a cooperation such as the World Council of Churches. It is more than any of its parts and it is one by the intent of God.

Never has there been greater need than now for Christian people to see their divisions in the tragic light set forth in the Affirmation of Unity of the Edinburgh Conference on Faith and Order in 1937:

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation and to guide us by his Spirit into fulness of unity."

Meantime, a divided church that is conscious of the need for that "fulness of unity" will seek to express the very real degree of unity which already exists. Again, the Affirmation of Edinburgh points the way:

"We believe that every sincere attempt to cooperate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and good will. We call upon our fellow Christians of all communions to practice such cooperation; to consider patiently occasions of disunion that they may overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for his church."

"Let's Look at the Record"

WITHOUT doubt, the American church's most effective organization for expressing Christian convictions, insights and ethical judgments as they bear upon the changing problems and issues of the day is the Federal Council of Churches of Christ in America. The great body of Christians in this country will always wish in the face of certain evils and dangers for some means through which the corporate conscience of the church can be expressed. Few who think things through can escape a feeling of decent pride in the magnificent role of the churches in building up and expressing during years of war a body of understanding and conviction as to the necessity for world cooperation for peace and order. That the leadership of the Federal Council's Commission on a Just and Durable Peace was a major factor in this development of an informed Christian opinion cannot be doubted. Single communions were working at the task, but it was this Commission which gave unified leadership to the program and dramatized it in the mind of the public. This is but a single illustration of the fact that through cooperative endeavor the churches can render more effectively many specific services which might otherwise be left undone.

ONCE IN A while, some little sectarian somebody becomes fearful lest, with its growing prestige, the Federal Council of Churches may develop into a great "super church" which will take away the prerogatives and functions of the individual church bodies which are related to it. A completely effective answer to such fears is to follow the counsel of an American political leader of the past generation who used to say, "Let's look at the record." The record in this case is the constitution of the Federal Council itself. It is this document which determines the function and province of the Council, and here is what it says:

> This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.
>
> It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

MEMBERS of the brotherhood of Disciples of Christ have given increasing cooperation to the Federal Council of Churches through the years. They have sensed the fact that it has taken its pattern, not from the experience of authoritative ecclesiastical bodies, but from the Disciple principle of free association. It has members in its fellowship appointed by church bodies like the Episcopalians and Presbyterians, who guard jealously their right to speak authoritatively on behalf of those of their own communion. It has, also, members from Christian brotherhoods like the Northern Baptists, Congregational Christians and Disciples of Christ who hold in varying degrees to the principle of the autonomy of the local church. And these various Christian groups are held in this remarkably effective fellowship by no creedal bond of unity other than that of a common acceptance of "Jesus Christ as their divine Lord and Savior."

"The Return to Japan"

IN OCTOBER of last year a deputation of four American church leaders went to Japan. They were the first civilian group to visit that country after the end of hostilities. These churchmen were: Douglas Horton, Bishop James C. Baker, Luman J. Shafer and Walter W. Van Kirk. They were doubtless chosen in part because of important positions which they hold. Dr. Horton is chairman of the American Committee for the World Council of Churches; Bishop Baker is chairman of the International Missionary Council; Dr. Shafer is chairman of the Japan Committee of the Foreign Missions Conference of North America; Dr. Van Kirk is executive secretary of the Commission on International Justice and Goodwill of the Federal Council.

American Christians have read with sympathy various reports from these men. The January issue of WORLD CALL carried an article of interpretation by Dr. Van Kirk, and there have been other treatments of the mission. Now comes a sixty-four-page official report of the mission under the title, *The Return to Japan.* There is also a motion picture version of the report under the title, *We Bear Witness.*

The Return to Japan is a document every Christian who wants to be informed about the situation in Japan and the outlook there for a revitalized Christian movement will wish to secure and read at once. The report is well done. Following its introductory statement, it discusses the mission under these heads: First Contacts and Impressions, The Attitude of the Japanese Toward Their Late Enemies, The Heads of States, The Christian Community, The Christian Schools, The Situation Today, The Women and Youth of Japan, The New Opportunity in Japan, Relief. There is also an appendix which carries specific recommendations as to Christian literature, relief, the need for an administrative deputation to Japan, and missionaries.

IN THE brief paragraph of *L'Envoi* the delegates report that again and again as they came to the Christian groups in Japan they fell back on the words of the Apostle Paul—"Ye are all one in Christ Jesus." "And this," they say, "is the theme which we bring home to our Christian friends throughout the whole world. Oneness in Christ—it is the hope of humanity."

They quote then Ambassador Grew's word: "For better or for worse divine Providence has placed our respective nations on either side of the Pacific; we are neighbors for all time to come; and nothing that anyone can do can alter that fact." To which they add: "Nothing can alter that fact. If the spirit of the blind and selfish world be in us, it is a fact too terrible to contemplate. If the mind of Christ be in us, it is a fact which shines with inextinguishable promise."

EDITORIAL NOTE: The editors have learned that "The Return to Japan" is available at 25c from the Sales Literature Department of The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Indiana.

The sound film, "We Bear Witness," may be rented at $2.50 from The Department of Visual Aid, The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Indiana.

GI Joe College

By RAYMOND F. McLAIN*

Who really is this campus GI Joe?
This man with the khaki pants,
And the sport shirt open at the throat?
This man who came back
With a bundle of dusty books in one hand,
A samurai sword in the other,
And with a wife to introduce?

"I don't really know who he is.
It's a little hard to tell
For he doesn't say much for himself, yet.
He still is quiet, waiting to know
If he belongs in this new life.
Nor is he quite able, if he would,
To put words around all the memories
That tease his mind.
He can't find his buddies.
He doesn't see, yet, where he fits.
He doesn't really know, yet, what to say.

"But in his bones he does know certain things,
And they bother him.
He knows that war is a great leveller,
And that the level is low.
It is evil and is as low as evil is.
It is low for the victor and the vanquished.
The 'heights of solidarity' reached in war
Are reached by its interpreters.
The commentators reach them, for they must be heard;
But not GI Joe.
He doesn't interpret it.
He doesn't comment upon it.
He only fights it.
He knows in his bones that war is
Stupid and degrading:
It is wasteful of his years and of his dreams:
It is irrational and immoral.
He is sick again from the smell of bodies melting in the sun
And sinking into sand,
And he knows that nobody wins.
It is only that some lose more than others,
And in the losing
Integrity and meanings go first.
He knows he hates the waiting and the emptiness,
The autocracy and the vanity,
The pride and the privilege
More than he hated the enemy, in his heart.
He hates the vulgarity that caught him up
And is ashamed of what he thought was funny.

"These things he knows, but doesn't always
Know he knows.
These things he knows
And other things he's finding out.
He hears talk of peace and union
But observes that men, failing to trust
The words they make, make
Louder words, quicker words and more decisive:
—Bombs to shake the earth
And change the nature of the atmosphere.
He feels the indirection in America,
And fear of decision,
And love of luxury,
And pride of office,
And confidence in power,
And senses the determination to interpret
License as liberty.
He's learning how short man's memory is,
And how long his greed.
He's learning how, with all his 'sacrifice';
The man at home made money
And put it in the bank, or built his business,
And he remembers starving children
And aged men and women who cried for death
Too long delayed."

And what will he find upon the campus,
This campus GI Joe,
As he searches for the secret
And asks his questions of the universe?

"It's really hard to tell,
For everything is there, upon the campus,
Good and bad, and in between.
Colleges, too, are human
And are pleased with human things.
They, too, build ivory towers (at least of plaster)
To false gods (the gods are plaster too).
And propitiate with words like
Standardize, and crystallize, and
Regulate, examine and accredit.
They even, too, have souls to sell
And for a price can spread respectability on
Politics and special privilege,
And for a price confine their teacher's barbs
To 'culture' and 'the past.'
Colleges, like men, are respectable.
Even when poor they're respectable.
From proud poverty they are out at the knees
But ivy patches the bare spots.
If they are cracking at the seams,
Ivy fills the seams, and young laughter
Covers the sound of the cracking.
Prestige, facade, portfolios of stocks and bonds,
Strange baggage this,
For reckless journeyings
In dawning worlds!
Where Mark Hopkins,
Where the log?"

*Dr. McLain had been on military leave since July, 1943, until his return in January, 1946, as president of Transylvania College, Lexington, Kentucky. Former Lt. Commander McLain spent nine months in the Naval School of Military Government and Administration at Columbia University, after which he served in the Pacific particularly on Saipan. His last few months in the Navy were spent with the office of research and invention relating to peacetime educational programs.

What will he do if these are the things he is
And the things he knows,
And if these are the things he's finding out?

"Maybe nothing. Maybe he'll conform.
It's easy to change one uniform for another.
Ideas march, too: go on 'parade,' and come to 'halt.'
And stand 'at ease,' and 'rest.'
Maybe he'll find his comfort
In the great anonymous.
Maybe he'll sink from sight
And never know in his brain
What he knew in his bones.
Maybe he'll organize. Dear God, he's sure to organize.
He'll organize to join, and join to organize.
He'll seek to quiet his questioning voice
By giving no time for the question.
He'll yell with the others;
He'll yell as the stalwarts
Beat their brains for glory and a scholarship;
Beat their brains against each other
For the businessmen that cluster 'round
Old Siwash.

"And if he does
America loses once again, in him,
Its hope of uncomfortable redemption;
If he does,
America pays a double price:
A price in those who nevermore will speak
And a price for those who nevermore
Have anything to say.

"Everything is there, upon the campus,
Good and bad and in between.
Colleges, too, are human
And enjoy the human things.
Like men they fumble, make mistakes,
Like men reflect the failings of the passing days,
But yet, like men, repent and grasp the glory
Of the deep insight that cuts and cleans.
Like men, they bear the cutting
For the cleansing.

"Colleges are the artists
Who fix the evanescent beauty
Of the moment for remembered
Insight into chastened pleasure.

"Colleges are the scientists
Who interrogate the universe.
They add and add until the total
Staggers comprehension in its oneness;
They divide and split until they seem
To come to Force alone
To harness for our good, or for destruction.

"Colleges are men
Who look on other men and find a way
To trace the trails that lead to kinship;
Illuminate the feelings, share the fears
And take the burdens
That bind man to man
As brother is to brother.

"Colleges are the priests
Who, knowing part anticipate the whole
And bow before the good they know
Lies buried in the evil.

"Colleges, too, are human things
And have their moments when their only slavery
Is to truth that sets them bounding free
The while it sets their
Preconceptions crashing in their ears."

There, good and bad, is the college for Joe,
And he'll likely find what he wants to know.
He may walk the road that he's walked before,
He may quite unwittingly go to war.
He may turn from the new ways, turn to the old,
He may go to war till the world grows cold.
But he may sing a new song, under new skies,
He may rise with the morning, new dawn in his eyes.
He may capture his dream, he may find a new truth,
For Joe is eternal. His name is Youth.
But what he will choose?—you'll have to ask Joe,
For he's a queer fellow. My name is Joe.

A Strange Story

IT WAS noticed a short time ago in the daily press that British troops had captured two members of the Nazi forces whose language was quite unknown to them. An Indian officer who chanced to pass whilst the men were being interrogated suggested that they might be Tibetans—and so it proved. When at last an interpreter could be found, they had a strange story to tell. They had been captured in a frontier clash with a Soviet unit, and were later incorporated into the Soviet army. Later still they were made prisoners of war by the German invaders and, in turn, they were drafted into the *Wehrmacht* and sent to the Western front. When they fell into our (British) hands, they knew neither in what country nor for what cause they were fighting.

This Odyssey of two illiterate Tibetans illustrates more clearly than any learned exposition at once the unity and the confusion of the world today. We are struggling painfully into a world in which distance has ceased to be a problem, and in which no one, no matter where he lives, can hope to escape from the consequences of present discontents.

The oneness of the modern world, brought about by increasingly rapid technical progress, is full of possibilities both of good and evil. On the one hand, it might lead to a sequence of world wars in which civilization and the prospect of an organized and progressing world disappeared for many centuries. On the other hand, it presents an unequaled opportunity for the human race to take one of those decisive steps forward towards the ultimate goal of all human effort in a lasting world brotherhood, based upon the cooperation of all races.—Part of an editorial in *World Affairs.*

Caravans for Christian Young People

By LESTER G. McALLISTER*

Lester McAllister

IN THE summer of 1943, eight churches in Illinois, Ohio, and Pennsylvania had the privilege of a visit of a Presbyterian Youth Caravan for a week. The plan was new; it worked. The summer of 1944 saw six caravan teams in the field serving thirty churches. The Methodist Church has had a similar program for about six or seven years, although with a slightly different emphasis. The results have been as significant, and satisfying.

This year Disciples of Christ are instigating a program of summer caravans for Christian young people. Many feel that it is the most significant contribution to the young people's field since the beginning of the summer conference program over twenty-five years ago.

"What is a Caravan?" you may ask. The Christian Youth Fellowship Caravan is a team—three or four young people with a team leader. They have been carefully chosen from recommended applicants between the ages of eighteen and twenty-five, or a little younger if they have already graduated from high school. The team leader is an older young person with sufficient maturity and experience to give leadership to the team, and to be sympathetic and understanding as a coworker with the other members of the team.

The purpose of a caravan is to witness in word and life to the Christian faith; to revitalize and strengthen the program of the local church. In the words of former caravaners, they aim "to be enthusiastic Christians, helping others through a program of worship, study, work and play to come into a closer fellowship with Christ; to awaken in people a greater concern for the needs of the community, helping them to experience the fellowship of Christian love across dividing lines of age, race, and class; to challenge people to see their church as a part of the ecumenical church, and to become intelligent and enthusiastic world Christians."

Caravaners enlist for a period of six weeks. The first week is spent in a training conference set up by the department of religious education of The United Christian Missionary Society in cooperation with the Presbyterian Church, U. S. A. Here they undergo intensive training under the leadership of youth workers of both communions.

Caravaners receive training in planning and leading worship; in counseling with youth and their leaders with regard to the possibilities of Christian Youth Fellowship for their church; in conducting informal study classes or leading discussions for young people; in addressing adult groups; in storytelling and handwork for children; in directing recreation for all ages; in presenting and interpreting a wide range of church literature; and in initiating work projects. The emphasis in caravaning is not *doing for* but *working with* the people, young and old, to make Christianity real in all relationships of daily living.

The caravaner pays one-half his travel expenses to the training center, then home again from the training center at the end of the period, and he agrees to serve the six weeks without remuneration. Some funds will be available from area directors of religious education to apply on traveling expenses where there is need. While serving a church caravaners live in church homes and their meals are provided. In addition, each church served pays thirty-five dollars toward a "pool" which provides for travel costs of all teams from church to church and also contributes to the expense of the training week. The major cost of the training period and the roundup, at the end of the six-week period, is provided by the department of religious education of the United Society.

This new educational program of Disciples of Christ will be launched June 22-29 with the holding of the caravan training center at the University of Dubuque, Dubuque, Iowa. To this training center Christian young people will come from many areas and will represent many different local churches. This year caravan teams will serve Christian churches in Iowa, Missouri, and Illinois. There is the possibility that a team will be available for churches in the province of Ontario, Canada. Churches are making application for caravan service through the area directors of religious education in the areas mentioned above. Any young person may make application for service on a CYF Caravan Team through his area director of religious education or other area worker. Information regarding Christian Youth Fellowship Caravans may be secured by writing directly to the Director of Caravans, 2700 Pine Boulevard, St. Louis 3, Missouri.

Caravaning is a part of the summer program of Christian Youth Fellowship. Caravans are for Christian young people. The program of caravans is *Christian Youth Fellowship in action.*

*National director of youth work for the department of religious education, The United Christian Missionary Society.

Unparalleled Opportunity

THE church, more than any other institution in our society, is in a position to give counsel and aid to labor without fear of being criticized for selfish motivations. The motivation of the church is its faith in the worth of human personality and its desire to see human beings achieve the fullest measure of growth and self-respect. This goal represents most of the aims for which labor is striving, and I believe that labor will be stronger for placing more emphasis on the ethical principles for which it and the church stand as one.—HENRY A. WALLACE.

An Invitation to Conference

THE opportunity to procure new ideas and exchange old ones, to grow in personal life enrichment, to enjoy the interplay of personalities through fellowship, to build physical strength through recreation, and to revel in the out of doors are the appeals which invite one to summer conference. Laboratory Training Schools for children's workers, Intermediate Camps for boys and girls, Young People's Conferences for youth, and Adult Conferences for adult leaders offer stimulating environment, and motivate one to live nobly and to help others to serve better. Conference offers courses in personality development and a school in Christian living.

In the atmosphere of conference or laboratory school where experienced leaders conduct courses, one studies and discusses ideas and problems on the level of his peers. The intermediates, the young people, the adults and the trained leaders develop techniques for grappling with conflicts and daily issues of life in a practical and thoughtful manner. Conference offers an opportunity to study the Bible, to learn about the church, to acquire new methods of teaching and organization. Participation in the activities of camp and conference life gives one practical experience in the use of ideas studied. Conference is a summer school, a vacation, and most of all a period for making and deepening friendships within Christian fellowship, all rolled into one. It is a rewarding experience.

(Information on any of the conferences and schools mentioned here may be had by writing to the state or area offices, or to The Department of Religious Education, The United Christian Missionary Society, 2700 Pine Boulevard, St. Louis 3, Missouri.)

Disciples Adult Conferences—1946

Date	*Place*	*Director*
June 17-22	Seabeck, Washington	W. G. Moseley
June 22-24	Tipi Wakan, Minnesota	G. E. Olmsted
June 23-28	Wilson, N. C.	T. P. Inabinett
June 23-28	Center Point, Texas	Mrs. Bessie Hart
June 24-29	Pollock, Louisiana	Mrs. J. H. Shuler
June 24-30	Turner Camp Grounds, Oregon	C. F. Swander
June 29-July 6	Winnipesaukee, New Hampshire	C. A. Sillars
July 7-12	Buffalo Gap, Texas	Mrs. Bessie Hart
July 1-5	Lynchburg College, Lynchburg, Va.	A. B. Stanger
July 1-5	Macon, Georgia	T. Boyd Clayton
July 7-14	Bethany Beach, Delaware	A. B. Stanger
July 7-11	Milford, Nebraska	Genefrede Harris
July 14-19	Valley Mills, Texas	Mrs. Bessie Hart
July 14-19	Bethany College, Bethany, W. Va.	R. E. Valentine
July 15-19	Bethany Hills, Tenn.	George D. West
July 15-20	Granville, Ohio	H. B. Monroe
July 14-20	Crystal Lake, Frankfort, Mich.	S. V. Mattson
July 15-18	Bonner Springs, Kansas	Raymond Baldwin
July 22-27	Bluffton, Ohio	H. B. Monroe
July 22-27	Twinlow, Rathdrum, Idaho	W. G. Moseley

Approximately 100 Intermediate Camps are conducted during the summer months with an attendance of more than 6,000. The value received from the well-round program of inspiration, study and play cannot be measured.

August 5-11	Ketchum, Idaho	Paul DeF. Mortimore
August 11-17	Arkansas City, Kan.	Raymond Baldwin
(Date uncertain)	Montana	E. B. Saladen
(Date uncertain)	Alabama	Percy E. Kohl
(Date uncertain)	Mississippi	C. M. Peery
(Date uncertain)	Ceta Glenn, Texas	Mrs. Bessie Hart

United Christian Adult Planning Conference
(Limited to officially appointed delegates.)
July 28-August 4 Conference Point Camp, Williams Bay, Wisconsin

Laboratory Schools 1946
Disciples of Christ

Date	*Place*	*Director*
Mar. 17-30	Enid, Oklahoma	Mrs. Robt. Nester
May 25-31	Tempe, Arizona	Mrs. Cushing Mrs. Moomaw
May 26-June 1	Lubbock, Texas	Joe R. Babb
June 2-8	Frankfort, Indiana	Anna Clarke
June 2-8	Lexington, Kentucky	Chas. L. Brooks
June 2-8	St. Joseph, Missouri	Geo. H. Wilson
June 2-8	Chickasha, Oklahoma	Mrs. Robt. Nester
June 2-8	Wichita Falls, Texas	Joe R. Babb
June 9-15	Owensboro, Kentucky	Chas. F. Brooks
June 9-15	Lynchburg, Virginia	A. B. Stanger
June 15-22	Coffeyville, Kansas	Raymond Baldwin
June 23-28	---------, Kansas	Raymond Baldwin
June 23-28	*Kansas City, Kansas	Mrs. E. D. Higby
June 15-22	Greenwood, Miss.	G. M. Peery
June 15-22	Tulsa, Oklahoma	Mrs. Robt. Nester
June 15-22	Tyler, Texas	Joe R. Babb
June 16-21	Seabeck, Washington	W. G. Moseley
June 23-29	Charleston, W. Va.	Ralph Valentine
July ----	Denver, Colorado	C. C. Dobbs
July 21-27	Albany, Oregon	C. F. Swander
July 22-26	S. C. I., Edwards, Miss.	M. K. Fox
July 8-20	*Indianola, Iowa	H. H. Kalas
Aug. 19-24	Twinlow, Washington	W. G. Moseley

*Disciple leadership in interdenominational schools.

Interdenominational Laboratory Schools—1946

Date	*Place*	*Director*
June 17-28	St. Louis, Missouri	Mrs. E. A. Coleman
June 23-29	Fairbury, Nebraska	Mrs. John F. Wichelt
July 8-19	Faribault, Minnesota	W. J. Bell
July 15-24	Northfield, Mass.	Mass. Council
July 8-19	Oakland, California	North. Calif. Council of Churches
July 22-31	Naperville, Illinois	--------
--------	Duquoin, Illinois	
--------	Bloomington, Illinois	
Aug. 3-10	Silver Lake, New York	N. Y. State Council
Aug. 14-24	Place to be chosen (Eastern)	N. Y. State Council

The adult conference is becoming increasingly popular and is being used as the means of planning the total church program. Elders, deacons, ministers, ministers' wives, teachers and officers—all are invited.

Above: A class in a young people's conference is intent upon the business at hand. The 1946 season will be the 27th year for the summer program for young people.

Below, left: The young people's summer conference program has spread to many other lands. Pictured here are students at a Girls' Camp in Mexico. Below, right: Children's workers and children find helpful guidance and fellowship in the more than twenty laboratory training schools conducted in various sections of the country.

The Students' Claim on the Church

By JOHN E. McCAW*

THE UNIVERSITY age is here. Pre-war American college and university enrollments are being surpassed. The largest freshman classes known are enrolling. Winter and spring terms have shown no slack in enrollment. A backlog of educational responsibility in the form of returnees, veterans and war workers, is rolling in by the hundreds of thousands. University and college communities are becoming the arsenals for peace and the bivouacs of peaceful living. Yet they do not present a peaceful scene.

Housing is difficult. Educational facilities are limited. And the one thing that is needed to make that which is gained in the university experience applicable to peace and Christian living rather than war and hatred of other human beings is missing: namely, the concern of the church with students.

A person who is college trained and also a churchman is a victory for the church. With few exceptions he is the product of a church college or a student religious program on or adjacent to a state university. Such a person, however, is altogether too rare and an exception to the rule.

Disciples of Christ have been slow and lacking in their ministry to students. With a few notable and isolated exceptions they have not felt the urge to maintain an expanding ministry to students. The initiation and development of churchmanship, particularly on the part of men and women in state universities and colleges, have been neglected.

No longer can the whole task of student work be left to the earnest efforts of local churches and devoted individuals. The church in the university or college town, no matter how strong it is, can hardly absorb the responsibility of ministering to a concentrated and specialized university constituency which ebbs and flows with each academic year. Nor can such a church undergird with its local resources a ministry to several hundred—sometimes a thousand —new members to the congregation. In reality these student members are charges from congregations all over the brotherhood. Well-trained and full-time staff members are desperately needed for the important task of serving students.

In short, the day has come when the Disciples' churches, state missionary societies, national resources and ministerial training centers should undergird a brotherhood-wide student program with financial resources, leadership training and program aids.

Time was when the person who attended college was the exception. Today is the university age. Tomorrow will find fewer "self-made" men in positions of leadership. Tomorrow the church will find its communities and nation under university-trained leaders who will be secular idealists—if idealists at all—because the church in too meager a fashion ministered to students when they were building a sense of vocation, filling out a life philosophy, setting up a home and crystallizing living habits and attitudes.

The need for the church to stand beside the campus experience is made even more apparent with the return of veterans and those from industry. Six hundred thousand veterans have already requested G.I. educational privileges, and the prediction is that one million will request higher education. Returnees from industry who dropped college for the duration are flocking back. Twenty-five per cent to sixty-five per cent of the veterans are married, meaning that for every married veteran at least two, maybe more, are added to the university community. Housing, supplies and equipment are lacking.

Some university churches are amazed and stunned. They are faced with the important responsibility of serving that group in transition from older young people to young adults. Some campus churches have good intentions, but with leadership, inexperienced with the college mind, fail to enlist students in the local program. Rather the students are driven away with unrealistic piety.

Disciple students, by and large, so far as the brotherhood is concerned, go into a religious vacuum when they go to college or university. Those who are enthusiastic products of summer conferences, Christian Youth Fellowship, Sunday school and Christian Endeavor find no continuity of expression. We have not conceded to the state the right to handle religion with education. Therefore, it remains the responsibility of the brotherhood to minister to those who leave home for higher education. There are campuses with five hundred to a thousand Christian church students without even part-time personnel available to serve them, and many more campuses where a few hours of a loyal student are retained on a pittance to try to encourage fellow students to attend church.

Wherever there is a realistically defined and supported program of student work, university administrations are eager to welcome it into the campus fellowship. Many persons are aware of the aggressive student work being conducted by Methodists, Presbyterians and Southern Baptists. We have watched with admiration the appointment of brilliant young priests and rabbis to campus parishes.

An awakening is also coming among Disciples and something can be done, based on the experience of a few centers of student ministry such as those at Michigan under H. L. Pickerill and Eugene Zendt; Missouri under George Parker Rossman and C. E. Lemmon; Illinois under Miss Norma Brown and Stephen E. Fisher; Purdue under Forest Brock and Doyle Mullen; Southern Illinois under Douglas McNaughton and Ronald Scriven; Phillips under

*National Student Work Director of The United Christian Missionary Society, Indianapolis.

John Sayre and W. H. Moore; and Eureka under Donald Salmon and W. J. Moore.

Lawyers, doctors, teachers, engineers, merchandisers, advertisers, contractors, architects, nurses, and agriculturalists must also be elders, deacons, superintendents, Sunday school teachers, women's council leaders, as well as missionaries, social workers, religious education directors, student workers and ministers. Those soon to become mayors, clerks, representatives, senators, governors and judges must also know the primary place of Christ and his church in their hearts, and have religious practice and social action permanently wedded in their thinking.

National Student Work Committee of Disciples of Christ. John E. McCaw, national student work director, is seated in the background of the picture, to the left of the end of the table.

Local university churches and state missionary societies are beginning to support programs of student work. Both are requesting funds and program materials of the National Student Work Office as well as criteria for setting up an adequate ministry to students.

Disciple students are feeling the need for inter-collegiate activities in the form of state-wide and brotherhood-wide gatherings enabling them to secure and to give inspiration and guidance in making student life a Christian experience. They are also under the imperative to maintain the Disciple tradition of unity by participating in force in the Student Christian Movement.

The future of the church is in the hands of those generations going through college and university. The church dares not wean students when they leave high school. If it is necessary to send chaplains into the war with men away from home, and to send letters and church bulletins to them during a period when decisions are made for them, it is even more necessary to serve these same and others as they go to university and must make far-reaching decisions for themselves.

Let Disciples of Christ, therefore, deal with the "cream" before it sours; lest in its other concerns it use up its energy and resources. Let the brotherhood support a program which will realize full-time personnel serving the large groupings of students of Christian church preference. Let this be a program which will make possible student center facilities.

Let this be a program enabling students to develop in Christian nurture and churchmanship through challenging preaching meeting their questions; through kindly but wise counseling; through, where possible, credit courses in religion; and through a well-conceived program of extracurricular activities.

It will take young men and women to devote their lives to student work. It will take church, state societies, and national resources budgeted for student work, and it will take church members dedicated to follow young people through college and university.

Sense of Fancy

IT IS exceedingly difficult to live one's life creatively and effectively without developing what may be called a sense of fancy. An important distinction must be made between a sense of fancy and a sense of fact. A sense of fancy seems to be the particular gift of little children. They people the world with living fairies and elves; the little girl carries on a real conversation with her doll. Santa Claus does come down the chimney and he has reindeer and a sleigh and he does live at the North Pole, spending all the time between Christmases making toys for little boys and girls.

Of course, if this sort of thing persists into manhood and womanhood, the individual may be regarded as being somewhat off-balance. But what is basically present in a sense of fancy must continue to influence the attitude and the outlook of the individual toward the world and toward people. This unique element has to do with the imagination, with the ability to envision things in terms of their highest meaning and fulfillment, even as one grapples with them, reduced to their lowest terms.

It is not the disregard of the sordid, the mean, the thing of low estate in one's life or one's experiences with others but it is to deal with these aspects of life in the light of their highest possibility. The sense of fancy then broods over the meanness of man until there begins to appear in one's relationship with him growing edges that are full of promise, that are not mean.

I repeat, it is not to ignore the fact that the man is mean or devilish or prejudiced, but it is to recognize the fact that this is not a complete picture of the man. There is something more there—it is the sense of fancy that illumines the dark reaches of the other person until there is brought to light that which makes for wholeness and beauty. This is what God is doing in human life all the time.—Howard Thurman.

Religion and the Organizations in Rural America

By EDWIN L. BECKER*

Edwin L. Becker

FOR two days, March 12 and 13, nearly thirty church leaders met in conference with representatives of the United States Department of Agriculture in Washington. The churchmen came at the invitation of M. L. Wilson, director of the extension service for the Department of Agriculture. It was not a conference to draw up resolutions or to make declarations. It was an exploratory conference. Its purpose was to give leaders of these two groups concerned with the welfare of rural people an opportunity to learn from one another the nature of their respective programs.

One of the things the churchmen learned was that there are thirteen agencies in the Department of Agriculture with well-defined and extensive programs for America's rural population. They are such agencies as the Soil Conservation Service, the Extension Service, the Farm Security Administration, the Rural Electrification Administration, and the Bureau of Human Nutrition and Home Economics. Five of these thirteen have offices in nearly every county in America with a professionally trained staff. They are each one backed by what is probably the finest research organization in the world today in the Department of Agriculture and state experimental stations.

On the second evening of the two-day conference, the churchmen were guests at a dinner given by the National Council of Farmer Cooperatives. Farmers may be rugged individualists in some things, but they have learned to cooperate through purchasing and marketing cooperatives. John H. Davis, an elder in the National City Christian Church, is the executive secretary of the Council. There are 10,300 farmers' cooperative associations in America. They have over four million members and did more than five billion dollars worth of business in 1944. Millions of individual family farmers across America have become "big business" through their cooperative associations. After the dinner there was a frank discussion of the aims of the cooperative movement and the church. Leaders of both institutions felt themselves "on the spot" as they measured their own accomplishments in the light of their ideals.

Following the conference with the Department of Agriculture and the dinner with the Council of Farmer Cooperatives, several of the church leaders remained for another day of conferences with leaders of three of America's leading farm organizations—the Grange, the Farm Bureau and the Farmers' Union. Each one of these organizations is stronger in membership than ever before. Their programs are more extensive and in many ways more effective than ever before. They are each one social, educational and political action groups devoted to increasing the welfare of rural people. The basic unit for each one of these organizations is the county or local organization. Each has a program for the entire family. Each one is constantly working to expand its program to reach more of the rural population.

Here, the three days of conferences ended and the churchmen were left to ponder their significance. The great strength and effectiveness of all of these organizations working with rural people was beyond doubt. Their programs were extensive beyond immediate comprehension. Their goals and aims were well defined. There was the sense that in some cases the means, the programs of these agencies, were not equal to the ends which they had set before them. But there was underlying all other impressions the sense that the rural church must look at itself more honestly and more carefully than ever before, lest rural life move on without it. These organizations have grown strong and influential because they have met real needs of people. These governmental and other agencies are not just "paper" or "national" organizations. They reach into every rural community. They enlist, they educate, they seek the cooperation of the same people the church is seeking to enlist and educate. And there could be added to them countless other organizations today working to the end that a more secure and abundant life may come to rural people.

In looking at itself, the rural church may be surprised that it is still the most numerous of rural institutions. The 1936 religious census counted over 125,000 of them. That means there are on the average more than forty rural churches in each county. If only one-fourth of them have a professionally trained ministry, it means there are ten rural ministers for each rural county in America. They are predominantly Protestant churches. Only 20 per cent of the Roman Catholic membership is rural. No other rural agency or organization is so numerous in its local units and leadership.

The tragedy is, of course, that although rural churches are numerous, almost omnipresent, and predominantly Protestant, they can seldom present a united and cooperative program of work in the rural community. They are small, often weak, yet are not willing to cooperate with one another so that they might have the resources to do an adequate job. They often look with suspicion upon one another and more often feel no relationship to the other organizations in the community which are trying to improve the living of the people.

*National Director of the Town and Country Church for The United Christian Missionary Society.

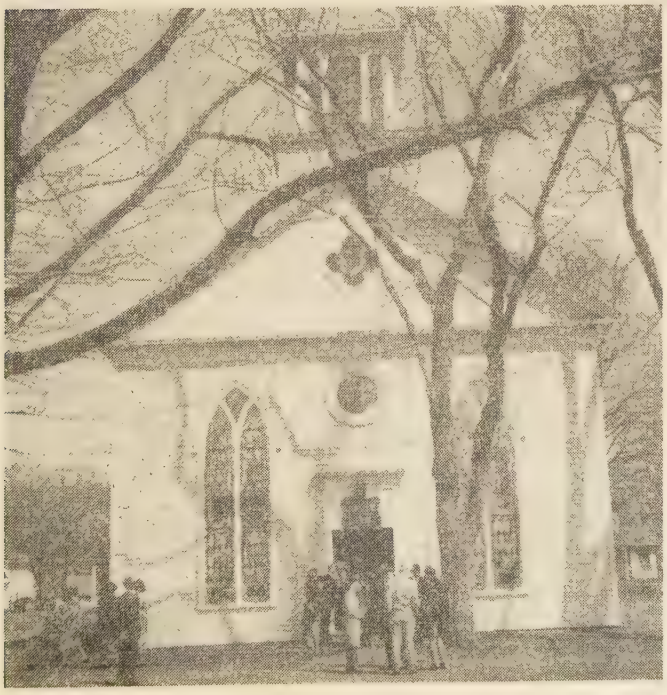
In a study of Indiana rural churches in 1940, Robert E. Hanson found that although 85 per cent of the churches had members who were also members of the Farm Bureau and 82 per cent of the churches had young people belonging to 4-H Clubs, over two-thirds of the churches reported no relationship whatsoever to any farm organization. Furthermore, 85 per cent of the ministers had no connection with any farm organization.

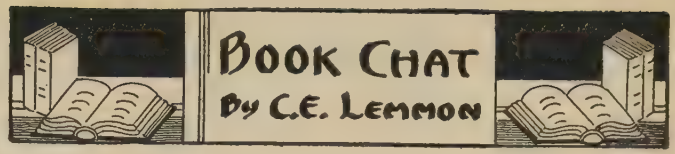
If the Kingdom of God is ever to come to America's countryside, and rural people are to be reached by the gospel of Christ, it will be done only through the cooperation of the churches with one another and with those agencies which today are carrying on a ministry in rural areas. It is time that conferences between church leaders, government leaders and leaders of farm organizations be held in counties and in local communities as well as in Washington.

The aims of government agencies in agriculture and the farm organizations may be stated in terms of better farming, better health, more adequate income, soil conservation, modern conveniences in the rural home, but their leaders are recognizing that "things" alone will not insure a more abundant life to rural people. Many of their leaders are expressing their concern that the church be strengthened to do a more adequate work. They feel they need vital churches to help hold them to their own ideals, so that programs for better crops, higher income, better health and housing become not ends in themselves. Standards of life as well as standards of living must be raised.

A better life cannot finally come to rural people without a strong church. Rural churches are finding that only through cooperation with one another and with these organizations serving rural America can the good life come to the people of the countryside.

A strong church is needed for a better rural America





WORLD CALL

WHEN BURTON ROSCOE said that reading is "life's greatest pleasure" he must have had in mind a book like the *Autobiography of William Allen White.* From beginning to end it is a delight. The man himself had charm, wit, and ardor. He succeeds in imparting his spirit into the *Autobiography* and we have read nothing quite like it. William Allen White's career was a midwest saga. His boyhood was spent in Kansas where he was educated in the College of Emporia and the University of Kansas. In his early manhood he was a reporter for Kansas City dailies, principally the *Star.* In his late twenties he bought the *Emporia Gazette,* a run-down county daily in a town of about 4,000 people. He became famous because of a political editorial written during the populist uprising. He was always head over heels in Kansas politics, first as a conservative Republican, then as a Progressive or "Bull Moose" leader. His editorials from the *Gazette* were widely copied; he wrote for magazines; he was an enthusiastic collector of friendships, and was intimately acquainted with the leaders of his time. The character sketches of the presidents from Cleveland to Franklin D. Roosevelt are genuine works of art. Incidentally, he was the author of two novels, several books of short stories, and volumes of political essays. It would be difficult to get a better portrayal of the last fifty years of American society and politics than in this *Autobiography of William Allen White.*

DEVOTEES of Americana will appreciate Carl Van Doren's *Benjamin Franklin's Autobiographical Writings.* Every schoolboy is familiar with the classic *Autobiography of Benjamin Franklin* and feels a sense of frustration because it covers such a short period of the Franklin career. Van Doren has gathered from the huge volume of Franklin letters and writings sufficient material to fill out the Autobiography and complete the picture. It is an excellent work conveying the true richness of the personality of this many sided giant of our American Republic. Franklin in any one of the facets of his personality was a great man, but his interests were so wide and his mind so energetic and active that he might well be called our American Leonardo.

IT IS good to be able to combine serenity and passion, perspective and immediacy, the timely and the timeless. Into such combinations of qualities one can place Kirby Page, both as to his person and his writings. A good example of this is his distinguished current volume on the most immediate topic imaginable, *Now Is the Time to Prevent a Third World War.* The topic and the format of the book would indicate that it is pure "journalese," written in haste for an immediate market and as a pamphlet to be read currently. This is true in part for the author does have an immediate burden on his heart and a present cause to advocate. But it is not the whole truth. When one reads the text there is such a comprehensiveness of treatment, such a wealth of reference, such a maturity of judgment, and so rich a background of research, as to make one feel that the author had spent many years in preparation of the book. No journalist in America has thought more comprehensively on these problems of world peace and the Christian faith than Kirby Page, nor has brought to it a finer attitude of poised judgment coupled with hot passion. If the catastrophe of an apocalyptic end to our civilization comes in the fire and ruin of an atomic bomb, it will be because there are not enough prophets like Kirby Page abroad with sufficient followers to stop the evil nonsense of atomic energy pointed to destructive ends.

GEORGE A. BUTTRICK has distilled several series of lectures into an important and well-written volume called *Christ and Man's Dilemma.* The dilemma is that our modern man has so much science, so much knowledge, such vast oppor-

(*Continued on page* 47.)

WORLD CALL

Build Now for Tomorrow!

Where Your Children's Day Offering Will Go

NOW that the war is over we have much for which to thank God. Not only has our nation been saved the terrible destruction of war, but we have come through relatively unscathed with the exception of the very grave loss of some of our finest young people in the armed services. Many nations of the world have had not only that loss, but all their material possessions as well, and in addition, years of such terrible hardship, hunger and disease as staggers one's imagination. This places upon the Christian forces of America an unusual responsibility to extend the ministry of the church and the gospel of Christ throughout the world.

Our missionary work, too, has been greatly blessed. Our missionaries, like Paul of old, have survived the "perils" of beatings, shipwrecks, robbers, hunger, thirst, cold, and nakedness. These missionaries shared heroically with the helpless people of war-devastated areas. They were also part of the great army of refugees who in harried flight not only shared their privations, anxieties and dangers, but suffered with them the loss of their belongings. Some have endured long imprisonment in health-shattering internment camps. Some have stayed long at their jobs in fields not devastated by war, because no one was able to take their places, and as a result have suffered serious health breakdowns because of overwork and hazardous climate.

But despite all this, God has seen to it that they have all been restored to us and our work. Now they are returning to their fields of labor as rapidly as transportation can be provided for them. Yes, they are going back, but in the Orient they will find, in the war-devastated areas, property destroyed to such an extent that practically the whole mission will have to be rebuilt; churches scattered which were built up through many years of very grueling labor; and schools and hospitals needing rehabilitation. There is also the necessity of rehabilitating spiritually the people of the churches who have suffered not only physical hunger and nakedness, but spiritual hunger and nakedness of soul because of the desperate situation through which they have passed in recent years. This is even true in the areas which the war did not touch physically. Because the properties in these fields could not be kept in repair, much new work must be done. And the long arm of the moral disintegration of the times has reached out its clutching fingers into every corner of the earth. Truly, the task is great! This is the world work to which the Children's Day offering will go. It will place in the hands of the missionaries, tools with which to meet the problems of children and youth throughout the world.

In ten great mission fields your missionaries are endeavoring to conserve today's children for tomorrow, through the practice of the gospel of Christ which says, "Suffer the little children to come unto me and forbid them not."

The years of depression, followed by World War II, have made almost unbearable the condition of children. In Europe and in Asia they die like flies. They wander lonely roads and highways of the earth, naked, hungry, debased waifs of man's inhumanity. Even in countries not devastated by war the children have been the victims of lowered moral standards, greed and indifference.

Your Children's Day offering will extend the Kingdom of God in nine foreign fields: Africa, China, India, Jamaica, Mexico, Philippine Islands, Puerto Rico, Argentina, and Paraguay, with a staff of 187 missionaries and 2,054 national workers—

Through Preaching the Word in 367 organized churches, 1,402 places of meeting in addition to 532 self-supporting churches, with a membership of 76,623;

Through Christian Healing in 11 hospitals and 20 dispensaries with a trained staff of doctors, nurses, and assistants who gave 583,418 treatments last year;

Through Teaching in 317 schools with 13,374 students of which 272 are studying for the ministry, and the supervision of 53 schools now self-supporting.

Through Children's Day build now for tomorrow!

A Striking Witness

IN A small village in the depth of the country the weekly Sunday service is a witness to Christian unity in the *Una Sancta.* Half the congregation consists of village people, the other half of German prisoners-of-war. The latter, billeted in the old rectory, are working for the farmers. There are some sixty, varying in age from seventeen to fifty, coming from a variety of backgrounds and from different parts of Germany. Every Sunday they may be seen with the English sergeant, going to church with the village folk. German and English hymns are sung, and a special weekly "choir practice" has been arranged by the organist for the Germans. They sing with good voices, slowly and solemnly, and the English village people—more women than men—sing more thinly, but much more quickly. Before the sermon begins, the rector beckons to one of the young Germans, a twenty-one-year-old Bavarian student, to come and stand next to him in order to translate his sermon into German, sentence by sentence.

On the Sunday before Christmas a German-English carol service was held; the organist said, never had she heard *"Stille Nacht, Heilige Nacht"* sung as beautifully as by the German prisoners—an experience never to be forgotten in the village. A still greater experience was the service on Christmas Day when ten of the Germans knelt at the altar rails side by side with the English village people to receive the Sacraments, given to them from God regardless of "bond or free," as members of his body, in the unity of the spirit.—*International Christian Press and Information Service,* Geneva.

Family Week in Home and Church

By J. DEXTER MONTGOMERY*

THE HOME is the heart and essence of America." The home is not only the basis of the church, it is the foundation of the nation. A far-seeing love of country demands that home ties be kept strong. Upon these depend the essential strength and well-being of the nation.

National Family Week, May 5-12, will be observed for the fourth consecutive year on an interfaith basis which places emphasis on the fact that to followers of Christ family relationships are sacred. Home ties and emotional support which come from wholesome family life build those essential and spiritual foundations on which society can endure and on which a better world can be established.

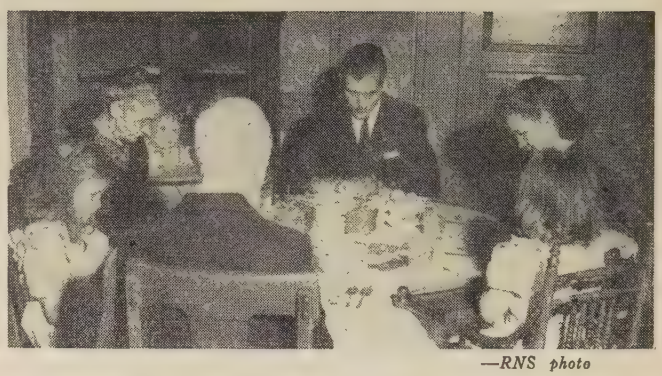
Churches cannot thrive where homes are insecure and children are neglected. "Communities are stable when homes are steadfast; they are wholesome when families live as good neighbors . . . The atomic age now warns us that homes, churches and nations must build a new world or perish with the old. Hatred and fear are destructive with or without weapons. It is faith, hope and love that build up the home and the world. Family Week helps home, church and community to work together more effectively in building character and rebuilding civilization."[1]

Family Week should be a time for initiating practices in the home and organizing activities in the church which will continue through the weeks to come. It offers an opportunity for sermons dedicated to the home and to the beauty of loyal family relationships. It should provide occasions for church school teachers to call on the parents of their pupils. It presents a challenge to church leaders to hold meetings on a community basis for parents and for family groups.

Ways the Family May Observe Family Week

Participate in the church activities as a family. National Family Week begins and ends on a Sunday. Attend church with your family on both of these Sundays. This week may offer occasion for special features in the church, as a tea for parents in honor of Mother's Day. Enter as far as possible into these activities and recognize that they are an effort of your church to help improve family religious living. Make these activities an occasion for the enrichment of your own family life and a medium for sharing with others the beauty of your home and its fellowship.

Cultivate the presence of God in the family circle. The simple practice of recognizing God by giving thanks before meals or holding family devotions daily add strength and joy to life. Some families plan worship services in the home for special days. Others



—RNS photo

Family devotions at mealtime

prefer a regular time which may come before or following one of the meals, or before the children retire at night.

Emphasize home life. Make the home a center of love, companionship and good times together. This may be done by emphasizing the beauty of the home and its friendly atmosphere so that each member will think of his home with joy, and happy memories will be created to linger with children. Share the home with friends and playmates.

Ways Churches May Observe Family Week

The family should occupy a place at the heart of the church program. The home is the most effective character-forming agency to which the church can appeal. No other element in the community is a serious rival to it. Parents are the most influential teachers of religion and should find inspiration, counsel and training through the church program. Channels are open for this through sermons, worship services, forums, home visitation, nursery department, men's activities, women's organizations and youth groups.

Wholesome, constructive reading materials should be provided. Well-selected and appropriate books, pamphlets and magazine articles are effective means of helping the family maintain wholesome and joyous living. This may be accomplished by preparing a reading table or a bookshelf of materials on the home at a convenient place in the church. Books and pamphlets are available that are both excellent and moderate in cost.

A strong and continuous family life program should be planned. The church must look to the home as an ally and a partner as it plans its program of evangelism, Christian education and missions. This demands Christian nurture for the family, interest in its needs and sympathies for its aspirations. The church program must provide inspiration and guidance to parents who create the religious atmosphere in the home and are the moral architects of tomorrow.

*Mr. Montgomery is the Director of Adult Work and Christian Family Life.

[1]Pamphlet *Family Week in Home and Church*, by The Intercouncil Committee on Christian Family Life, 203 North Wabash Ave., Chicago 1, Ill. Price per copy, 2c; per 100, $1.00.

Disciples Are Preparing To Launch "Crusade for a Christian World"

VARIOUS brotherhood agencies, commissions and committees met in Indianapolis the week of March 18 to discuss plans and methods for a realistic facing of the problems confronting the church in the postwar world. It was the first time these groups had met since the spring of 1944.

The Board of Higher Education held its annual sessions at the Hotel Lincoln. At the same time the Committee on Program and Arrangements of the International Convention met at the same hotel.

The annual meeting of members of Unified Promotion preceded the regular quarterly session of the Board of Directors at the Indianapolis Athletic Club. Then followed two days of intensive discussion by the Board of Review of Unified Promotion at the Hotel Severin.

The Commission on Budgets and Promotional Relationships of the International Convention held one open meeting at the Severin to hear complaints and special askings of various agencies and otherwise met in executive session during the week. The commission's actions on the various matters before it were not reported in open meeting but are being forwarded direct to the agencies involved.

The national and field staffs of The United Christian Missionary Society's departments of missionary organizations and education met from March 22 to 26 at Missions Building.

There was no meeting of the Committee of Twenty-Five which has planned the proposed "Crusade for a Christian World" for Disciples during the next three years. But a sub-committee on askings did have a meeting with representatives of the agencies who expect to participate in this forward movement.

Most of the Board of Higher Education meeting was devoted to a consideration of the Crusade. In addition, the Board of Review and the Budget Commission gave ample time to a consideration of the proposals for the Crusade. President Paul H. Fall of Hiram College, Hiram, Ohio, presided at the board's sessions. New officers elected are: President Harlie L. Smith of William Woods College, Fulton, Missouri, president; Acting Dean W. Barnett Blakemore of the Disciples Divinity House of the University of Chicago, vice-president. Mrs. Maude Lucas Rumpler and John L. Davis, both of Indianapolis, were re-elected treasurer and executive secretary. The officers and the following are the executive committee: President M. E. Sadler of Texas Christian University, Fort Worth; President Raymond F. McLain of Transylvania College, Lexington, Ky., and President Fall.

There was not any doubt, as one heard the many hours' thoughtful consideration of the significance of the Crusade, that this movement is being projected as the most challenging program in which Disciples have ever enlisted. The very procedure in which the support of the brotherhood is sought met with favor.

The Committee of Twenty-Five (actually there are thirty-three persons serving on this planning committee, which consists of ministers of local churches, laywomen, laymen, young people, agency representatives from both the national and state level, and Negroes) has worked intensively for nine months on the program which at its present development, has received the approval of the various groups, including the Budget Commission, to which it has been presented. The proposals were considered in thirty state meetings in January and suggestions made in those meetings have served to modify the basic over-all plan. After further revision in the next several months the program for the Crusade will come before the International Convention in Columbus, Ohio, August 6-11, for approval and formal launching.

A. C. Brooks, Indianapolis pastor, is chairman of the Committee of Twenty-Five. Marvin O. Sansbury, Des Moines pastor, is vice-chairman. Mrs. C. C. Roberts, Washington, D. C., is secretary.

Other members of the committee are: W. H. Book, Mrs. Charles Boren, J. Eric Carlson, Gaines M. Cook, John L. Davis, Velva Dreese, H. L. Erlewine, Joseph S. Faulconer, C. W. Flewelling, Warren Grafton, C. A. Huff, Mrs. E. S. Kingsbury, Lester G. McAllister,

New officers of the Board of Higher Education, left to right: (back row) John L. Davis and W. Barnett Blakemore, (front row), Harlie L. Smith and Mrs. Maude L. Rumpler.

—Indianapolis Star Photo

R. Powell Mead, Roger T. Nooe, William M. Norment, Kelly O'Neall, Waymon Parsons, William T. Pearcy, Mrs. Stella A. Peck, Paul G. Preston, Virgil A. Sly, Gerald Sias, W. A. Stanley, John A. Tate, Mrs. R. Melvyn Thompson, Mrs. John A. Towns, J. E. Walker, Mrs. Fred White, L. K. Wood. C. O. Hawley is an ex-officio member.

The committee's report on the nature of the movement points out that "Basically, what Disciples of Christ must do is to evolve a plan of action and work that is worthy of us as a people—that will cause us to develop every resource, every ounce of strength and power in Kingdom building; that will challenge us to assume our rightful place in the world forward march of Christian people everywhere; that will produce the most creative planning our people have ever known; that will call upon us to produce a stewardship that is worthy of our means and adequate for the need of the work that has been planned; that will drive us to our knees in prayer; that will draw us together as a brotherhood; that will reconsecrate us within the fellowship of the Kingdom of God, and that will send us forth as flaming evangels of the saving Gospel of Christ to a sinful world."

General objectives of the movement will be: 1. A resurgence of Christian life; 2. Evangelism, education and stewardship; 3. A program of Christian unity, cooperation and world fellowship; 4. World missions, relief and reconstruction; and 5. A Christian world order.

These general aims will be realized through such specific objectives as: 900,000 new members, 300,000 new Sunday school pupils; 500,000 new proportionate givers or tithers; 3,000 recruits for the ministry, mission work and other full-time Christian service; 1,000 additional churches participating in and supporting co-operative interdenominational work; 5,000 new students enrolled in brotherhood educational institutions from Christian church homes; 200 new churches established in strategic centers; benevolent homes for Negro children and aged, among others, etc.

The cooperating agencies are submitting their financial needs for the next three years and the final total crusade goal, expected to reach several millions of dollars, will be determined on the basis of comparative needs. The movement is not proposing to exclude any brotherhood agency from participation. The Crusade would begin at the 1946 International Convention and close with the 1949 convention which will mark the centennial of the beginning of brotherhood cooperation in a general convention and national agencies.

"The major portion of the financial objective," the report of the committee states, will be reached "through definite campaign effort to lift regular giving" of the churches to brotherhood causes. Unified Promotion has been directed to administer the movement and to build an adequate staff "which will operate as a distinct unit within Unified Promotion." The first expenses are to be advanced by the participating agencies. An Advisory Committee of twenty prominent Disciples will be selected to serve as sponsors of the Crusade.

—Indianapolis Star Photo

Officers and staff of United Promotion are, left to right: C. O. Hawley, Loren E. Lair, Miss Jessie M. Trout (seated), Wm. T. Pearcy, and J. Warren Hastings.

During the Board of Review sessions, George Walker Buckner, Jr., editor of WORLD CALL, briefly pointed out the desperate needs confronting the church in Europe. C. O. Hawley, Unified Promotion director, interpreted the answer Disciples can make to the world situation if they have a spiritual dynamic.

Warren Grafton, Kansas City minister, summarized what the Crusade means for the future of our brotherhood in three imperatives: world need, brotherhood unity and local church development. "The thing that will draw us together," he said, "is the common task, and in the center of that task is this note of desperation . . . it is necessary to the salvation of our brotherhood that we lift our eyes from the little things to our common heritage." Many of his listeners sensed that Mr. Grafton summed up this challenge in these words: "There is going to be no world to take over if the children of light fail to take it over, and soon!"

The concluding day's session of the Board of Review was inspired by the portrayal of the opportunities and responsibilities Disciples face, as part of the growing ecumenical church, in both the Philippines and the Belgian Congo. The significance of the war-wrought changes in these parts of our common one world were depicted by E. K. Higdon and Virgil A. Sly, executive secretaries of the United Society.

Mr. Hawley reported to the Board of Review that the financial gains of Unified Promotion during the last few years are being maintained in the present missionary year. He emphasized, however, that the percentage of gain is decreasing. For the eight months of the missionary year, ending February 28, 1946, the gain in undesignated receipts for the causes cooperating in Unified Promotion totaled $59,543.17.

Claude J. Miller of Hutchinson, Kansas, has had to resign as minister of stewardship, Mr. Hawley announced, because of illness. An effort is being made to locate a successor. Loren E. Lair, who officially began working as associate director of Unified Promotion on April 1, was presented to the Board of Review.

New officers of the Board of Directors of Unified Promotion are: William T. Pearcy, Indianapolis, president; J. Warren Hastings, Washington, D. C., vice-president, and Jessie M. Trout, Indianapolis, secretary. John L. H. Fuller, Indianapolis, was again chosen as treasurer and Mr. Hawley was re-elected as director.

As the result of a thorough study, requested by the Budget Commission, the Board of Directors of Unified Promotion presented revised by-laws for a simplified percentage adjustment among the cooperating causes to the Board of Review and the Budget Commission for approval. The new regulations will not become effective until after the 1946 International Convention.

The missionary organizations-education field staff meeting at Missions Building centered on the theme of "Behold, I make all things new." Jessie M. Trout and Genevieve Brown, executive secretaries of the two departments, presided on alternate days. At a Sunday afternoon vesper service, Barton Hunter, Peoria, Ill., pastor, delivered an effective inspirational address on "You Can't Hold Back the Dawn."

At a meeting of the National Association of State Secretaries and Presidents, Mary E. White, Lincoln, Neb., was named president; Mrs. B. H. Bruner, Hollidays Cove, W. Va., vice-president; Mrs. Leith Wright, Toronto, Ont., Canada, secretary; and Mrs. J. W. Jordan, Silverton, Ore., treasurer. The Relations Committee consists of Mrs. Stella C. Peck, Bloomington, Ill.; Mrs. Anna Scott Carter, Kansas City, Mo.; and Mrs. Bessie Hart, Fort Worth, Tex. Representatives nominated to the Board of Directors of Unified Promotion are: Bertha Park, Cleveland, Ohio; Agnes Henderson, Enid, Okla.; and Mrs. J. H. Schuler, Shreveport, La.; Mrs. C. O. Nease, Indianapolis, Ind.; and Mrs. H. R. Howland, Denver, Colo., are representatives named to the International Christian Youth Fellowship Commission.

According to Your Faith

This hour in the world's history is critical, challenging, decisive. No church can succeed if its message and spirit are not positive, dynamic, courageous, heroic. We have a sufficient message in the New Testament gospel, a sufficient dynamic in the spirit of Christ. The call of this testing time is for spiritual vision, conquering intercession, evangelistic power, social passion, and a program of advance so large and compelling as to arrest, unify our forces and activities, and challenge the entire brotherhood. Should not our objectives be every church an evangelistic and social force in its community and a mighty, united impact of our brotherhood upon the world? We dare not fall short of our share of responsibility for action in the religious life and activity of the world that shall be as tremendous as the achievement of atomic fission.

Will Disciples of Christ seek to undertake an adequate Christian ministry to a shattered world or will we be content with mediocre achievement? Now, indeed, is the time for Christian people to undertake seemingly impossible tasks for the cause and honor of Christ. Disciples must be challenged and led to realize that we do stand on the threshold of a great future. Put in words of the late Franklin D. Roosevelt, in a sentence taken from his last speech—written the day before he died and therefore never delivered—let us say, "The only limit to our realization of tomorrow will be our doubts of today." And in deep humiliation, let us ponder the words of the New Testament, "According to your faith be it done unto you," or in Moffatt's translation: "As you believe, so your prayer is granted." Or, says Goodspeed: "You shall have what your faith expects!"

Bible Lectures at Columbus

C. F. Cheverton

A STATEMENT released on April 25 by M. E. Sadler, president of the International Convention of Disciples of Christ, indicates that a program of unusual strength will await the delegates who come to Columbus, Ohio, for the convention sessions from August 6 to 11. An especially strong feature will be a series of morning Bible lectures by C. F. Cheverton, professor of Old Testament at the Brite College of the Bible.

Speaking for the program committee, of which he is chairman, Dr. Sadler said that it was felt that a series of biblical interpretations by a great teacher of the Bible at the beginning of each morning session would go far toward setting the pattern for the kind of gathering demanded by the times. The committee was unanimous in feeling that Dr. Cheverton was one of the best qualified teachers of the brotherhood for such an important assignment.

The second evening of the convention is to be given to messages from three men who in the past year went abroad on important world missions in which they carried assignments for interchurch bodies, as well as for the brotherhood of Disciples of Christ. These men are Virgil A. Sly and E. K. Higdon, executive secretaries of The United Christian Missionary Society, and George Walker Buckner, Jr., editor of WORLD CALL. Mr. Sly will speak on Africa, Dr. Higdon on the Philippines, and Dr. Buckner on Europe.

President Sadler stated that the program committee feels that the purpose of the convention should be to relate the church to today's world. Great emphasis will be placed upon preaching. In addition to the evening addresses and sermons, a sermon will climax each of the morning sessions.

A New Testament for Today

By JOHN L. DAVIS*

John L. Davis

THE NEWLY published *Revised Standard Version of the New Testament* represents one more step in a process of revision of the Scriptures which will continue as long as people want to read the Bible in their native tongue. A Bible written in a formalized, international language to be read by priests and other scholarly ecclesiastics (as, for example, the Vulgate which was translated into Latin by St. Jerome in the fourth century and remained unchallenged until 1908) gains in prestige and authority by its obscure and hoary phraseology, but a Bible designed for the common people to read, each in his own tongue, must be revised and reissued at frequent intervals. English-speaking Protestants have, until the past two decades, allowed a sentimental and sacrosanct attitude to develop toward the *text* of the King James Bible which has seriously hindered Bible reading. This is partially due to an obsolescent diction which is especially difficult to read aloud.

The past half-century will be remembered by future historians as that in which the necessarily continuous process of revision of the Bible was resumed. Many translations and revisions of the New Testament, and in fewer cases of the entire Bible, have been issued by individual scholars and all have made distinct contributions. The attempts of responsible groups of scholars, however, working in the tradition of the group which produced the King James Bible have been few and, until the present work appeared, wholly unsatisfactory. The English Revised Version of 1881 and its variant, the American Standard Version of 1901, were exact, literal, word-for-word translations which Spurgeon, the great English preacher, accurately described as "strong in Greek, weak in English." This fact is well evidenced by their translation of the third petition in the Lord's prayer as "Thy will be done, as in heaven, so on earth" which in both the King James and Revised Standard Version reads: "Thy will be done on earth as it is in heaven."

The King James Bible, however, represents the spoken English of 300 to 400 years ago. Even in the days of King James some of it already bordered on the archaic for it was not a new translation but a revision of earlier efforts, each of which carried over much of the work of its predecessors. Much of the language of the King James Bible, therefore, was derived from the mind and time of William Tyndale who declared to the Bishop of London, when that worthy refused him permission to translate the Scriptures into the vernacular, "If God spare my life, ere many years I will cause a boy that driveth a plough to know more of the Scripture than thou dost." He paid with his life for his zeal, but though his little four-by-five inch book was burned by the thousands there were more than 50,000 copies in print at the time of his death in 1536. After Tyndale no legal prohibition could hold back the flood of Bibles in English. For seventy-five years the best scholars and most devoted spirits labored and struggled through various revisions until the best of all their labors seemed to reach fruition in the King James Bible.

Between Tyndale and King James there were many new translations and revisions—two of them official "authorized" versions in the sense that they were "appointed to be read in churches." The most important of these were: the Miles Coverdale Bible of 1535; the Matthew Bible, the work of John Rogers, first martyr under Bloody Mary; the Great Bible of 1539, a revision of the Coverdale and Matthew Bibles made by Coverdale at the request of Henry VIII; the Geneva Bible of 1560, produced by Coverdale and other English scholars in Geneva while refugees from Queen Mary's wrath (vastly popular, it was called the "Breeches Bible" by the people because in it Genesis 3:7 reads "made themselves breeches" instead of "aprons"); the Bishops Bible of 1568, of which the King James Bible was a revision since the translators were instructed to revise it, altering it "as little as the truth of the original will permit." But the Bishops Bible was in turn a revision of the Great Bible, which in turn was based on Coverdale and Tyndale.

It is interesting to note that the scholars who produced the Revised Standard Version worked under a stipulation concerning the text of the King James Bible which closely parallels that which the King James scholars observed in their revision of the Bishops Bible. The task of the American Standard Bible Committee scholars was defined "to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version." The charter of the committee contains the provision that "all changes in the text shall be agreed upon by two-thirds vote of the total membership of the committee."

The new text delights the eye. It is printed like a modern book, and the traditional breaking of the text into separate verses (which first appeared in the Geneva Bible of 1560) has not been permitted to interfere with the arrangement of thought into sentences and paragraphs, although all verse numbers are retained in small type except those at the beginning of paragraphs which are in large type.

Here the tongue no longer trips over strange suf-

*Dr. Davis is executive secretary of the Board of Higher Education and a contributing editor of WORLD CALL.

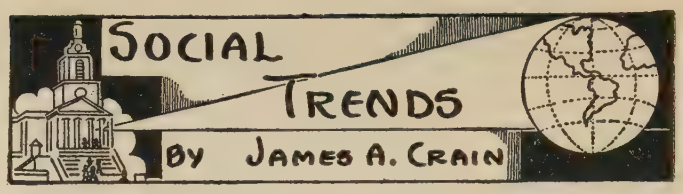
fixes and obsolete sounds. In the excellent booklet, *An Introduction to the Revised Standard Version of the New Testament,* which every reader of the Bible may study with much joy and profit, we are told that the revisers faced as a "great issue" whether to retain or eliminate the second person singular "thou" with its correlative forms, "thee," "thy," "thine," and the verb endings "est" and "edst." Readers can only rejoice that the debate ended in a victory for the simpler, modern usage (except in language addressed to God) and that the tongue-twisting "-eth" and "-th" forms for verb endings in the third person are not used at all. We must agree here with Dean Weigle that "it is not necessary that the language of the English Bible be stiff or strange or antique, or that it convey the impression of a self-conscious effort to be reverent. But it must not be irreverent, and it must not be colloquial or trivial. For use in worship the Bible must be cast, not in what is merely the language of today, but in enduring and simple diction which is worthy to stand in the great tradition of Tyndale and the King James Version."

Has the achievement of the Committee measured up to this noble standard? Only time and the people can answer, but of one thing we can be sure: That the process to which they have returned and which they have so nobly labored to advance will go on through the centuries, for the common speech of the people will continue to change, develop, slough off the old, and constantly seize the new, and the Bible must ever be revised and recast into the tongue which is most acceptable to the people who should be inspired and guided by the Word of God.

Inman on Education

Editorial Note: The following paragraph is from an address by Dr. Samuel Guy Inman at the dinner of the American Education Fellowship on March 22. His theme was, "Can American Education Adapt Itself to a United World?" His answer was—"No—unless it fundamentally changes its purposes and practices."

Our schools became standardized like our factories. Great, beautiful school buildings sprang up in all parts of the country—always with the well-equipped gymnasium—or a fund-raising campaign to secure one. It seems to me that the most typical comment on our education heard in recent days is the protest of Hunter College students against giving up their gymnasium, so that it might become the center of the Nations of the World. It is understandable that a group of pseudo-aristocrats, former pugilists and business executives should object to their quiet being invaded by the most important institution in the world—the hope of our civilization. But think of American college students petitioning that they should not be deprived of their gymnasium in order that it should be transformed into a temporary home for the one organization that can keep the students out of another war. We must blame, however, not the students, but the atmosphere in which they have been educated.



THE special meeting of the Federal Council of the Churches of Christ in America, held at Columbus, Ohio, March 5-7, 1946, took an action in the matter of race relations that is bound to have far-reaching effects upon the Council and perhaps upon the life of American Protestantism.

Racial Segregation Renounced

The plenary session of the Council took affirmative action upon a report submitted by its section dealing with race relations in which the following statement occurs:

"The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood. . . . Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated church and a non-segregated society. . . . In order that we may remove the validity of the charge which the world makes when it says, 'Physician, heal thyself,' we urge our constituent communions to correct their own practice of segregation. With this end in view it is recommended that each communion take steps to ascertain the facts concerning the practice of racial segregation within its own life and work."

The Federal Council does not exercise any sort of ecclesiastical authority over the communions which hold membership in it. It is the servant of its constituent bodies, not their master. The action taken means, therefore, that the pattern of segregation is renounced within the Council and that in its planning and work all Christians, regardless of race or color, will participate without segregation or discrimination. This is not as radical as it may seem. Negro communions have long held membership in the Council and it has had Negro staff members for years. The point at which the action marks advance is that the Council now calls upon its constituent communions to take similar action.

What the U. S. Can Do

In connection with the report of the section on World Order at the Columbus meeting, John Foster Dulles, chairman of the Council's Commission on World Order, spoke on specific things which the United States can do in the present world situation. Following is an outline of Mr. Dulles' suggestions:

I *What the U. S. Can Do Alone:*

1. Make a loan to Britain.
2. Use the trusteeship system.
3. Accept compulsory jurisdiction in the World Court.
4. Keep control of the atomic bomb in civilian hands.

II *What the U. S. Can Do As a Member of the United Nations Organization:*

1. Select delegates earlier so they and the public may have time to study and formulate American policy.
2. Seek through the Assembly a reduction in armaments and abolition of conscription.
3. Assist in the development of international law. (Cannot have police until law is developed.)
4. Announce an international bill of rights.

III *What the U. S. Can Do As One of the Victor Nations:*

1. Make use of the general trusteeship arrangement.
2. Do not destroy all industry of the vanquished.
3. Stop deportation of peoples.
4. Stop mass enslavement—all slave labor.

Mr. Dulles' closing remark was: "All this rests upon an informed faith."

World Council Plans for Future

"So now the World Council has received its marching orders. And not merely from men. Once more we saw that while church history is human history, it is not merely human history. The Spirit intervenes in the life of the church and becomes especially active when men are at the end of their wits. In these days at Geneva we have become convinced that once again the uncertain and disunited church is being transformed into a true fellowship of messengers of hope to a world which cannot live without hope."

THUS at the close of the first postwar meeting of the Provisional Committee of the World Council of Churches, held in Geneva, Switzerland, from February 21 to 23, spoke the Council's General Secretary, W. A. Visser 't Hooft. It appears that something of the prevailing mood of the meeting was caught up and expressed in the General Secretary's comments. Over 50 members and guests from 20 different countries took part in the meetings which were held in the new offices of the Council and presided over by Pastor Marc Boegner, chairman of the administrative committee.

As was reported in the April issue of WORLD CALL, plans were made for a meeting of the general assembly of the Council in 1948. At that time the organization will be completed. Meantime, a youth conference, a second "Amsterdam" is contemplated in 1947.

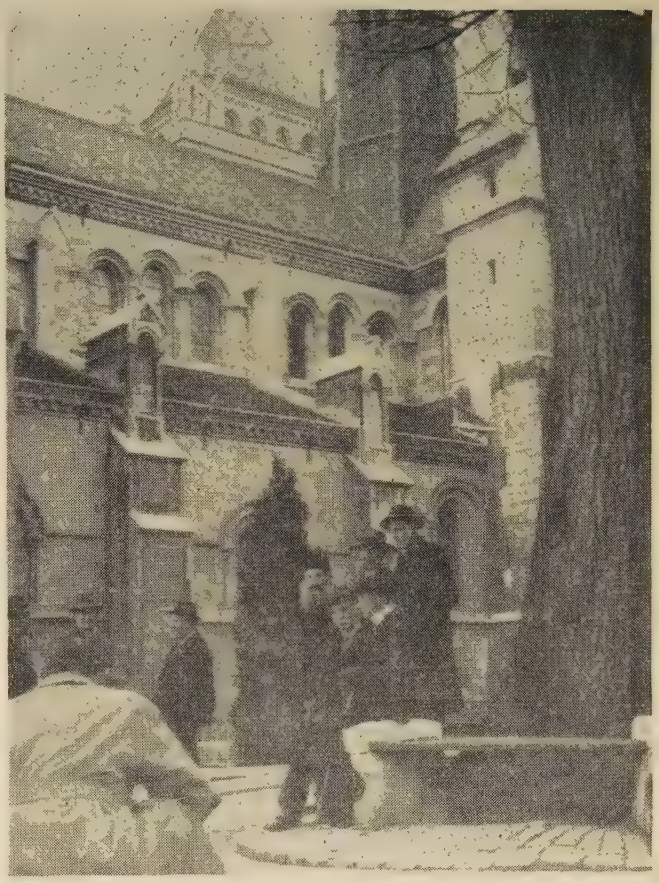
A further decision concerned the setting up of an ecumenical Training Center in the neighborhood of Geneva. A gift from John D. Rockefeller has made possible the realization of this long desired project. Professor Hendrik Kraemer of the University of Leyden will be the director of the Training Center. Lecturers and exchange professors from various countries will help carry on this work. It is expected that the enrollment will be kept at about sixty. It will be international and undenominational.

The World Council also took steps toward closer cooperation with the International Missionary Council, especially with respect to the younger churches of Africa and Asia.

Still another important decision at Geneva was the creation of a permanent Commission on International Affairs.

Resolutions passed by the Provisional Committee were realistic and phrased with clarity. Churches and governments were called upon to face up to the needs of the distressed in Europe and Asia. Transfers of populations were also made the subject of resolution, with the request that further expulsions be suspended until study of the capacity of the areas to which they are sent. Relief for such groups was held to be a matter of necessity; and humane treatment was demanded for them.

Included in the resolutions was a strong statement urging Christians to combat the evil of anti-Semitism by all means within their power. Certain definite ways of expressing this Christian witness were outlined.



Photographer of Life Magazine is photographed by Religious News Service photographer as he crouches to get a shot of delegates to World Council meeting at the Cathedral of St. Pierre in Geneva

The chief document coming from the Geneva meeting was the *Message*, from which we quote the following excerpts:

"The world today stands between life and death. Men's hopes for a better world have not been fulfilled. Millions are enduring intolerable suffering. The nations seem impotent to deal with the crucial problems of international order. . . .

"We face this crisis as Christians, whose own consciences are gravely disturbed. . . . All renewal depends upon . . . turning from our way to God's way. . . .

"An illusory peace is little better than war. No peace can be lasting unless it is built on true spiritual foundations. We appeal to all men of good will and all who believe in spiritual values and forces to work together for an order of justice and humanity. . . .

"A special duty is laid upon the churches to help the nations to choose the way of life. Christians are called upon to be the salt of the earth and the light of the world. To them is given the ministry of reconciliation. . . . We earnestly urge that all will pray without ceasing for forgiveness, for unity, for real human brotherhood."

Churchmen at World C

Representatives of nearly 100 religious bodies from 32 nations spent several days together last February at Geneva, Switzerland, as the Provisional Committee of the World Council of Churches of Christ (still

Above, delegates to World Council meeting, at Geneva, in front of the Reformation Monument. Left to right: G. Baez-Camargo, Mexico; Marc Boegner, France; W. A. Visser 't Hooft, World Council secretary; Archimandrite Cassian, Orthodox Church of Greece; Charles P. Taft, Washington, president of Friends of World Council; Samuel McCrea Cavert, New York.

Above, left, Archbishop of Canterbury at ease during W
(second from right) leaving World Council headquarters
as is the Archbishop of Canterbury. Below, Samuel Mc
Christ in America (standing, center) addresses Wo

Above, Bishop Eivind Berggrav of Norway addresses World Council meeting in Geneva; immediately in front of the speaker, working at the table, is Henry Smith Leiper, New York.

Below, Study Department Committee which will plan program for the assembly of Council in 1948; at right, Emil Brunner.

cil Meeting in Geneva

in process of formation). The assembly to establish the Council on a permanent basis is to be held during the summer of 1948. Photos on these pages were made during the February meeting in Geneva.

cil meeting in Geneva. Above, right, John R. Mott, ; Dr. Mott is one of five co-chairmen of World Council, t, general secretary of Federal Council of Churches of l meeting. (RNS Photos above, right, and below.)

Above, Marc Boegner, France, one of new co-chairmen of World Council; W. A. Visser 't Hooft, secretary of Council; and Alphons Koechlin, chairman of Swiss Protestant Federation, photographed at Geneva during World Council meeting in February. (RNS Photo.)

Above, Wives of famous churchmen at Geneva meeting. Left to right: Mrs. Samuel McCrea Cavert, New York; Mrs. Theophil Wurm and Mrs. Martin Niemoeller, Germany; and Mrs. S. C. Michelfelder, New York. (RNS Photo.)

Below, Churchmen assemble for procession which opened first postwar meeting of Provisional Committee. (RNS Photo.)

Ramla Grows Up

By MIRIAM TERRY*

I HAVE made my own arrangements for my marriage just like a missionary's child,'' wrote Ramla. The date of October 3, 1945, was her choice. On the night of October 2, I walked the two miles to the station to meet the train, but no Ramla. That meant that all the plans must be changed for there was no other train until the next night. The groom did not arrive either as planned. Later we learned that a change in train schedule accounted for the delay. On October 4, however, everyone was present and plans were completed for the ceremony on the next day.

I first knew Ramla in Sumankhetan, the Girl's Vocational School at Pendra Road, India. She was, as far as we knew, an orphan girl and she wished to go to an art school. Miss Zonetta Vance and Miss Veda Harrah had recommended her to us. Through some gifts from my home, along with some help from Miss Harrah and friends, Ramla went to the school and then worked a year at Sumankhetan, after which she decided to take up nursing. It was then that she was asked to take another name for just ''Ramla'' was not enough. She took my name, Terry, and was known as Ramla Terry.

There were stormy times for this lonely adolescent girl, for nursing is difficult and Ramla was often stubborn. However, through the patience and help of the nursing superintendent, Miss Ruth Mitchell, Ramla finished her course. All through these years, and since, Ramla wrote me regularly and seemed to feel that my sincere interest was something upon which she could depend. It was only after she found herself in a position in which the responsibility fell upon her that she began to grow and show strength of character. I had gone home on furlough when she was called as a private nurse for a very nice family—the wife, a daughter of an American missionary, and the husband an English businessman. Mr. and Mrs. Skin were a great help to Ramla, and when, after much thought she decided to join the army, Mr. Skin said to her, ''Remember you have Mrs. Terry's name so do nothing to dishonor it.''

This past summer Ramla surprised me with a visit on her way to Burma from Bombay where she had been spending her vacation. In Burma she was to nurse hundreds of Indian soldiers from Singapore and Rangoon. Before coming to Sumankhetan she stopped in Bilaspur at the hospital where she talked with the nurses. They asked, ''Aren't you afraid of the soldiers, or don't they annoy you?'' Her answer, I believe, reveals something of how she had developed in the last two years: ''No, I'm not afraid; no one is forced to be good, but we who want to be good are protected.''

It was during this visit that Ramla told me of how she was not really an orphan; she could remember that when she was quite small, about three, her mother shut her in the house alone one

Ramla and one of the babies of the Bilaspur Mission Hospital. It was while in training here that Ramla grew from a stubborn, lonely girl into a young woman with strength of character and dependability.

day, and being a ''stubborn child'' she cried and, finally getting out, tried to follow her mother. She lost her way and arrived at the railroad station where a Christian woman found her. Not being able to learn anything about the child, the woman took Ramla to the Kulpahar orphanage where she lived until she was old enough to go to the Mungeli Boarding School. Later she went to Sumankhetan. She explained: ''I know I had a younger brother, and parents; also I remember the name of my village; so you see I am not a regular orphan.''

Nathaniel and Ramla Dutta as they were leaving for their army posts in Cawnpore and Burma, respectively

How did Nathaniel whom she was to marry come into her life? She told me that he had known of her for some years —since she was in nurses training in Bilaspur. It was not until she had joined the army that he met and called to see her at the hospital. She said she did not want to say ''no'' to his proposal of marriage, ''because Christian boys feel hurt if you tell them no.'' Instead, she told him to go home and write her a letter, telling her of his family, his educational background and training, as well as why he had joined the army. He did so, mentioning that the reason he had joined as a male nurse was in the hope that he might meet her. She accepted his proposal, and they wrote each other for two years. They then planned to marry in October because peace had come and because I had returned to India from furlough. That explains why the preparations for the wedding thrilled me.

It is the custom of Christian couples to have open church weddings so that anyone may come. The ninth class girls of Sumankhetan prepared garlands for the wedding party; those of the seventh class carried mats to the church for the people to sit on; others decorated the roofless church with flowers, leaves and

*Mrs. Terry is a missionary in India under The United Christian Missionary Society.

Ramla putting the finishing touches to her house at Sumankhetan.

Ramla, center front, and other girls of the school show some of their handwork.

banana trees, all of this between seven A.M. and four P.M. on October 5.

The groom and his family arrived in the midst of these preparations. Ramla showed them the classrooms in which she had studied, and the house which she had helped to build. It was refreshing to hear Nathaniel ask, with a twinkle in his eye, just which house it was for he wanted to see how well it had lasted. Naturally the school girls were curious and anxious to see the lucky young man.

A room in the empty bungalow behind the church was ready for use as a dressing room for Ramla so she would not need to walk the mile to the church in wedding clothes. One of the Sumankhetan teachers helped Ramla dress in the clothes she had made by hand, sewing being one of the things she had learned in this school. She made a very pretty bride in her simple white sari which was bordered with silver. Just as we were ready to go to the church, the groom's mother appeared with gifts of saris for Ramla and me. One of the teachers told me it was the custom for the bride's relative to wear the gift, so I hurriedly changed saris. This one was of hand-woven silk made in Champa. It was really a lovely sari.

The pastor led the procession down the aisle with the bride and groom and wedding party following. The usual song, "The Breath that Breathed O'er Eden" was sung and the pastor read the ceremony. During the signing of the register, some girls from Sumankhetan sang a song, and others placed garlands on the members of the wedding party. There was the closing prayer, and then the recessional to the door where the bride and groom shook hands with each of the two hundred or more who had come.

Ramla had a nurse classmate, also a relative of Nathaniel's, in the Tuberculosis Sanatorium, who was not well enough to attend the wedding. The couple took a tonga out to see this friend and to let her see how they looked. They returned in time for the wedding dinner. This was the part of the program I had helped plan, with the help of Miss Nicholson who was visiting us in the absence of Miss Harrah. We had a pleasant twilight dinner on the lawn in front of the bungalow. There were two Hindu guests, one of whom ate with us, and the other who ate our cooking but apart from the group which had been served meat. These men thought a great deal of Nathaniel and his family.

Ramla and Nathaniel left the next day at noon for a little home they had built for their use when they are out of the army. Their radiant faces made me happy, as well as a bit lonely, as they talked to me of their gratitude and of plans for their future. They had listened so earnestly when I had tried to tell them something of the joy that had been ours in our home as we had been privileged to share it with others; they later wrote of what they had done in that way in their home, too. Their lives are only beginning, but somehow I feel that already they have meant much to others and I hope will continue to do so by being sincere Christians in their community when they return to their little home in Champa.

Compassionate Hearts

THE Week of Compassion was observed in hundreds and hundreds of churches across the brotherhood February 17-24. There is much that is encouraging in first reports of the results. The orders for materials came from a slightly increased number of churches than last year and the quantity of materials requested was considerably larger.

There are favorable signs that the goal of $500,000 will be reached. As of March 15, the offering for the fund was $236,870.86, while for the same period last year the total was $165,081.29. As of April 3, the total gifts amounted to $351,000.

Last year the largest amount given by one church was $4,501.23. This year, three churches have already exceeded this figure. One church has sent over $7,600, another $6,100, and one more gave $5,000. Another church received $5,875.

One church which gave $226 last year is reaching $1,800. Another church which did not give last year will reach $1,000. A church in Kansas with about sixty members contributed $550. The larger churches seem to be doing much better than last year. The early returns indicate that the smaller churches are doing well also.

A clay-modeled cartoon in the Chicago *Sun,* by Jack Lambert, member of that newspaper's staff, provided the effective keynote of the literature produced for the Week of Compassion. The model symbolized the displaced peoples of the earth with this appealing line underneath: "Their Place Is In Our Hearts." The Lambert model was reproduced on the Week of Compassion poster and has drawn high commendation from many sources. The model, basic feature of the poster, was widely reproduced by the Church Committee on Overseas Relief and Reconstruction.

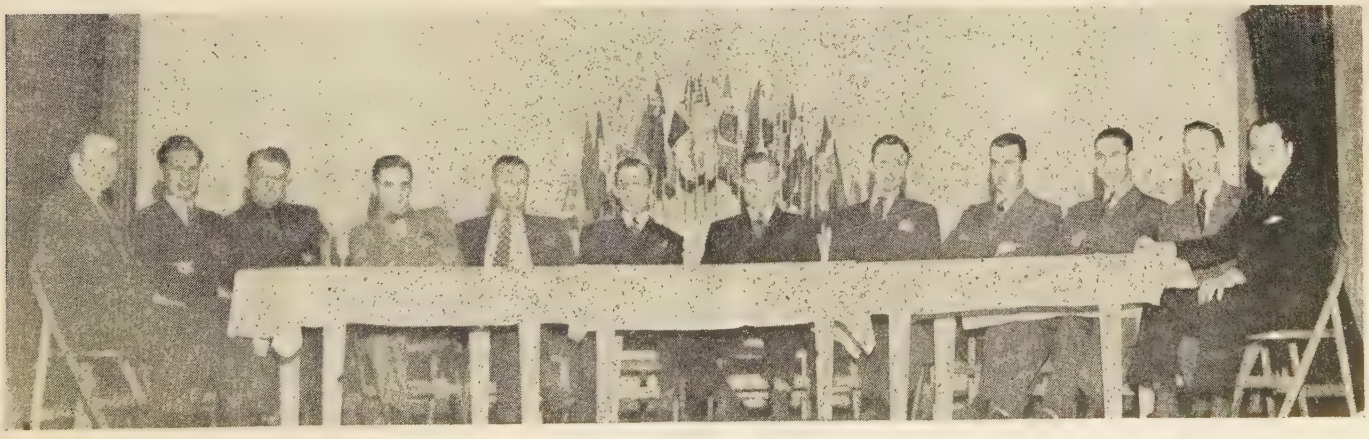
It is urgent to complete the Week of Compassion observance successfully. There is a genuine need to exceed the goal of $500,000. A number of churches planned for an observance after February 17-24. It is not yet too late to receive the gifts so badly needed to help relieve humanity's distress and destitution.

The following message, sent with a gift of $25 to the Week of Compassion, by a widow in limited circumstances, would seem to express the real heart of the concern of Disciples of Christ for humanity's suffering and destitute peoples:

"Ten dollars I give in honor of my son, whose heart burned with deep compassion for the starving children of Italy. In the name of his precious baby who never knew his father I give five dollars.

"Ten dollars I give in forgiveness of the German lad, who by no fault of his own, killed my son. Somehow, Dear Father, teach us a real compassion that will carry thy love to all mankind."

At a panel discussion held during the Week of Compassion at Duncan, Oklahoma, the young men pictured below, from every theater of the war, told of the needs of the world as they had seen them.



WORLD CALL

Symbols of Central Europe

By ROBERT W. ROOT*

IF THE umbrella was a symbol of Munich, the battered suitcase and the rope-pinched bundle are symbols of Central Europe after the war. This winter, it is in Germany especially that everyone is on the move—refugees, displaced persons, deportees, all the miserable, wandering people whose personalities are forgotten behind the stereotype words.

Long lines stand at ticket windows. In the bomb-shattered central railroad station at Munich, I saw two queues 150 feet long, and during several visits later in the day, I could not see that the length changed much.

Around the edges of the big, dirt-covered central room of the station were scattered groups of the wandering with their inevitable bundles. At random, I picked out one of the little groups and we started a conversation in my broken German. There was a man of middle age; his daughter, a girl of 13 or 14 who was thin, with a rose in her cheeks which might be telltale, but otherwise well enough looking; and his old mother, with a shawl over her head, flinty-faced, unsmiling.

They were Hungarian Jews from Budapest, I found, but it had been a long time since they had seen that city. Six years ago they had been put into a German concentration camp, and they had been there some two years. Then the Russians had taken the camp and packed them off for two years in Siberia. For two years they had been in the Ukraine, where the man had labored for the Soviets. Now, after weeks on the train, without sight of a bed, they had gotten to Vienna, and at last, Munich. They were waiting for a bus to take them on further.

The man's wife came up, a woman with broken teeth. She joined in to tell of the food they had consumed as pariahs, sometimes passable, sometimes barely enough to keep them alive. There had been a younger boy in the family, but he had died. "Sehr schlecht," she shook her head.

Near by were a man and wife of the same group of Hungarian Jews. They had something which is a sight rare among such people—a baby of about a year old. They seemed surprised themselves that the child had survived. For weeks, they said, she had had little to eat but potato broth. They had tenderly wrapped her in a motley array of old scarfs, but her cheeks were pink with the cold and her nose was running. Notwithstanding, she offered a wistful smile.

But what is there ahead about which such a child can smile? These people, too, were waiting for the bus, and expected that there would be a UNRRA camp at the end of the line. A sort of home at last—but still a camp. When, and where, could they begin life again?

This is where people of favored nations like the United States come in for different roles. Many of these refugees, like immigrants who built our country, would like to find their future in America, and if it's a small enough step, there's still room for rejoicing that the United States is going to admit some thousands under immigration quotas. But these people will not buy steamship tickets with what most of them have in their pockets, and there are many thousands more who will have to find their niche in Europe.

I talked with Adolf Freudenberg, who is in charge of refugee work for the World Council of Churches at Geneva, about what American church people can do in cooperation with others to help with this problem. Pastor Freudenberg is an anti-Nazi German exile himself who has given the lie to the notion that "all Germans are alike" by his vigorous work for Jewish refugees throughout the war. He had just come back from the first meeting in London of the new international interdenominational church refugee committee.

Pastor Freudenberg reported that the church refugee leaders are especially concerned about the remaining Jews, especially those so-called "non-Aryans" who are Christians. There are more "Jewish-Christians" in Europe than might be imagined. For example, he said, there are 5,000 adherents of the Hebrew religion in Berlin today, but the Protestant church rolls there have 9,000 "non-Aryan Christians." The latter suffered under the Nazis, but had a better chance of escaping extermination itself. Pastor Freudenberg said that these Christians of Jewish origin are not aided by the blanket help for Jews, and the Christian churches therefore have a special obligation to help them.

The World Council, supported by churches throughout the world, will bring some of this help on the European side. The American governmental policy of admitting 39,000 immigrants puts on the churches in the United States the responsibility of helping at that end.

In outline, the church job will be to provide collective sponsorship for the immigrants, instead of the individual sponsorship with which Americans have been familiar heretofore. In dollars and cents, this adds up to a lot of financial support; immigration of 800 non-Aryan Christians would "block up $300,000 for quite awhile," Freudenberg said. Jewish organizations are expected to take care of Jews. How many Christians will be able to start over again in America depends on the generosity of American Christians.

*Correspondent, World Council of Churches, at Geneva; formerly editorial staff member of the Des Moines *Register and Tribune*.

"Shall We Say Grace?"

High in the Mountains

By PAUL D. KENNEDY*

WE HAVE eighteen congregations in the high, rugged mountain area of Abra, Philippine Islands, where life is fierce and primitive and terribly pathetic. In December, I made a week's trip to that area. During that time I had a wedding, attended two funerals, five Christmas night programs, and held three other special home prayer services.

We climbed hills like Ferncliff Mountain each morning for three hours, with two to ten descents to cross rapid flowing mountain streams. Terraces six to twenty feet high were holding soil and lovely rice fields. It is fine to see the "good earth" respond to peaceful culture; it is the first good harvest after four war years. I collected orchids from the cool forests above, jabbered with wicked little monkeys in the treetops, and reduced the old waistline about two notches!

Our party carried about sixty yards of seersucker cloth and a bundle of garments; I have never seen a place where such items were more needed. This section of the Islands was occupied four times. Bangued, Abra, is the worst bombed city I have ever seen. It is burned to the ground.

On the trip through Abra, we saw women using American-size pillow cases for women's blouses. They probably did not have even a pair of scissors, for the edges of the cloth were ragged as though cut with a small bolo. Several men were proudly wearing American woolen vests; we could use a ton of them among our mountain people. Woolen sweaters, cotton flannel shirts, and old army blankets are badly needed. My carrier had a hat (army trench style) made from coconut husk, and his small "G" string was made from bark rounded off a tree.

The Red Cross has donated boxes of rolled bandages. The women are patiently sewing three bandages together, three meters long (3⅓ yards) to form a man's suit. The Tinguian women need heavy unbleached muslin 39 inches wide and 1¾ yards long to wrap around the waist and tuck in for their one-piece costume. We left seven dress patterns for the seven young widows of Tui and their 22 children, most of them naked.

Bringas, who accompanied me on this trip, called my attention to a little huddle of three girls scrambling to keep themselves covered at the Christmas program at Lamao. One jerked too hard and left the other two shivering in the pine-knot lights. I cut off two pieces of the seersucker provided by Mr. Tunnison of Los Angeles, while Bringas got the names of the girls. You should have seen their faces when they heard their names called. They didn't dare move until each had a cloth to cover herself. Then each stood, unembarrassed, with shining face.

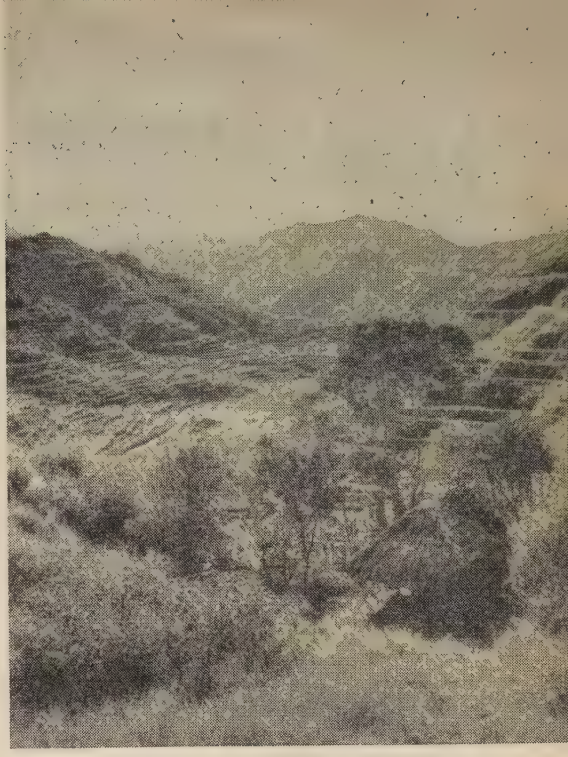
On the way, old Bucod, stooped and nearly ninety years old, met us. He was baptized by W. H. Hanna in the early days. He wore a tattered set of rags and a "Glory" smile. He had two eggs on the Christmas tree for me, and I was glad I had a Tunnison seersucker shirt for him. It takes a yard and a half, poncho style, to cover these little men. I have seen stiff army tent cloth, blue barracks bags, jungle unionalls, gunny sacks, army towels and army underwear cut to fit all sizes. I even cut off my trouser legs to make baby dresses, and left my shirts and underwear.

The mountain churches are thriving, baptizing up to 90 per cent of some barrios. Death has pointed his bony finger in their eye sockets, and the people have turned to these brave young Christian pastors for guidance and salvation. Malaria and all childhood diseases are rampant, but medicine is beginning to get through. I gave Nurse Lorenzo Sangoy a bottle of quinine, the first that he has not had to pay $25 for on the black market. *Poor folks die when medicine is that high.*

The passengers on the bus stop at rivers and take baths on hot days and thus receive some comfort. A mountain man eyed my soap as he scrubbed in the river with a stone, and he said, "No soap—three years." I barely had a sliver left when he finished and I had to make it home on my shaving soap. But friends, you would enjoy it too if you were three years behind on your "soapin'."

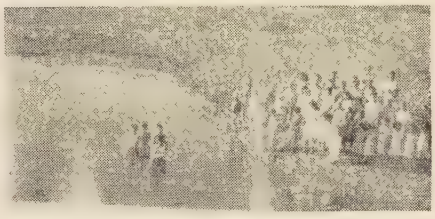
Pictures I have taken (and if they turn out well) will show scars of war, signs of romance and simple struggle for life among these mountain people.

*Missionary in the Philippine Islands for The United Christian Missionary Society.



Valley view in the mountains of Abra.

Baptismal service for a mountain group.



Widows at Tui, Abra, who received relief.

Christian Youth in Puerto Rico

To help solve the economic, spiritual and health problems of the people of Puerto Rico, a novel experiment, in which Christian youth will have the opportunity to give several years of service, is being supported by the Board of National Missions of the Presbyterian Church in the U.S.A. at the El Guacio rural rehabilitation project.

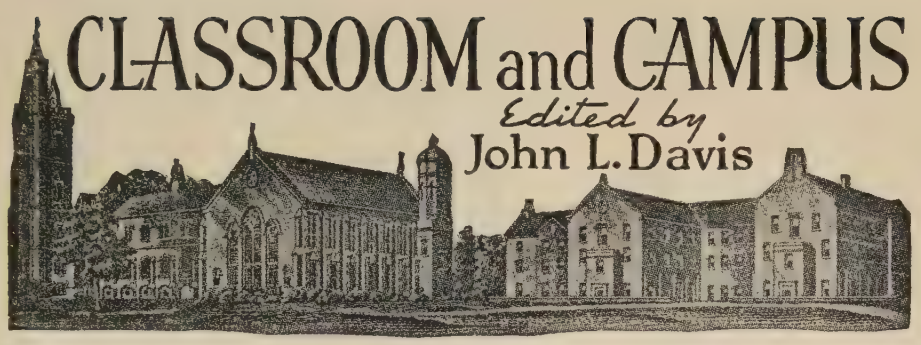
Twelve workers are planned for the first year of the experiment, including a pastor, doctor, business manager, three construction men, laboratory technician, farmer, cook, two youth workers and a religious education worker. Five youths already have volunteered for the service. The plan includes erection of a community center, crafts center and a clinic during a five- to ten-year period.

Aims of the experiment include: making the church a creative force in the community, introduction of new techniques in agriculture, opening of new channels for the distribution of local products, establishment of producer and consumer cooperatives, and the setting up of free clinics for programs of sanitation and hookworm control.

—*Home Missions News Bulletin.*

From France it is reported that: "In one of the coastal cities, a charitable organization collects the waste food from various restaurants. We would call it garbage. This food is sorted. The worst is fed to the pigs. That which is not quite so bad goes to the chickens. The best of it is fed to the aged people for whom they care."—CHURCH COMMITTEE ON OVERSEAS RELIEF AND RECONSTRUCTION.

WORLD CALL



Lynchburg College
Lynchburg, Virginia

ON TUESDAY, March 12, Dr. Ralph W. Sockman, minister of Christ Church in New York City, delivered the seventh Jennie Cutler Shumate lecture on the Christian Ministry. Dr. Sockman spoke on the subject, "Keepers of the Keys." This was one of the outstanding lectures in the series which is now being published for distribution.

Founders Day was observed on April 18 with Dr. John A. Tate, superintendent of missions of Virginia, as the speaker. This was the 43rd anniversary of the college.

Campus Day, a traditional holiday at Lynchburg College each spring, was held on March 13. All class activities give place to a thorough spring cleaning of the campus. Students and faculty join together in the forenoon in an enthusiastic program. Picnic lunch is served to all students. The afternoon and evening are free for individual interests and activities.

On March 7, the faculty and student body had the privilege of hearing Dr. Gerald Wendt, eminent science editor and lecturer, speak on "The Atomic Age Opens."

The opera, "La Serva Ta Drona," or "The Maid as Mistress," with a supplemental music program by the voice department, was presented on Saturday evening, March 9.

Kansas Bible Chair
Lawrence, Kansas

One hundred twelve students are enrolled in the six courses in Bible taught this semester in Kansas Bible Chair, making a total of 185 for the school year. This is the largest number of students to take work in Bible since the University of Kansas granted credit for such courses.

Only one other religious body is teaching in the School of Religion at K. U. this year, although six have a nominal relationship with this arrangement. It is planned that one other professor and perhaps two will be added next fall.

Disciples of Christ pioneered in the religious courses at Kansas University, having established the Bible Chair 20 years before any interdenominational organization was formed. The Disciples are the only body that has continually maintained its teaching program, and the only body ever to have a full-time teacher.

Enrollment at the university is at an all-time peak, over 5,300 students being in residence on the Lawrence campus.

Dr. Arthur Compton and Lord Halifax spoke to convocations recently.

A historical booklet, setting forth in pictures and story the forty-five years of Kansas Bible Chair, is now being printed.

Drury School of Religion
Springfield, Missouri

General Omar N. Bradley (at a special convocation) was granted the degree of Doctor of Laws on March 18. Senator Briggs spoke on the occasion as well as Congressman Dewey Short.

A. T. Mahanay is to take the church at Republic after spending sixteen years on rural work in Hickory county.

Donald Newby, Joplin, Missouri, is preaching regularly at Hartville on Sunday mornings of the first and third Sundays of each month.

Culver-Stockton College
Canton, Missouri

The Henry Barton Robison Collection of Literature Relating to the Disciples of Christ has been given to the Disciples of Christ Historical Society by Culver-Stockton College, according to an announcement by Edward Moseley, president of the Society, and Dr. W. H. McDonald, president of the College. This Society thus comes into possession of one of the largest and most useful historical collections in the entire brotherhood and thus has the nucleus for the building of an adequate research library.

The Historical Society was given the Robison Collection of 15,000 items with the understanding that the materials will remain at Canton. The college will continue to provide quarters for the Collection until the Society is able to erect its own quarters, and then the college will give the society a building location. In addition, Culver-Stockton will provide part-time services of the Society's Curator, Claude E. Spencer, and student secretarial assistance.

Discipliana, the only quarterly historical publication of the brotherhood, now becomes the official journal of the Historical Society.

In addition to Mr. Moseley and Mr. Spencer, officers of the Historical Society are W. H. Hanna, Pittsburgh, Pennsylvania, pastor, vice-president; and A. T. DeGroot, dean of Chapman College, Los Angeles, secretary-treasurer.

William Woods, Fulton, Missouri, is sponsoring College Jules-Ferry, France, in its efforts to reopen following the war. Shown with a clothing shipment destined for Jules-Ferry are Mary Kay Hinton and Dorothy McCune, seniors and directors of the International Relations Club at the college.

Phillips University
Enid, Oklahoma

Dean Stephen J. England of the College of the Bible was a recent speaker at Northwest Christian College, Eugene, Oregon, where Dr. Ross Griffeth is president.

Recently Col. Edwin L. Kirtley, alumnus '34, veteran chaplain in the Pacific area, climaxed the W. S. S. F. drive by speaking in behalf of the fund to bring the four Managbanag sisters from the Philippines to the campus for school in the fall. These talented Christians did valient service in singing to the wounded in the Philippine Islands' hospitals.

University Place Christian Church's interest in missions was apparent in the Week of Compassion offering of about $1,400, and in an allotment of $200 from the missions surplus to China for immediate use, and $200 for use among migrant Americans.

Personal word from two former Philippians, Shizu and Hana Kawai, '30, was brought to the campus by Colonel Kirtley. They are teachers in the Keisen Girls' School in Tokyo.

Phillips' service roll of military servicemen totals near 600; of these 17 gave their full measure of devotion. A memorial bridge spanning University Lake is attracting much interest as a project.

The fund for the new Bible College building nears the $200.000 mark, with three states in the Phillips' territory not yet officially engaged upon the two million dollar campaign.

Bethany College
Bethany, West Virginia

Bethany College is well advanced into its second semester of the present academic year with a total enrollment for the semester of 408 students. About one hundred of these are discharged veterans of World War II. The opening of the semester was postponed until February 13, so as to make available for the expanding student body the newly remodeled dormitory for men, Cochran Hall. This dormitory now houses one hundred men, mostly new students, and predominantly G. I.'s.

Every available living facility within the village has been pressed into service for the married G. I.'s.

Ministerial students now enrolled and

Proof that the man-power shortage is over on the Butler University campus, Indianapolis, is shown in the spring semester editorial staff of the "Butler Collegian," campus daily newspaper. For the first time in three years the paper has a male director and sports staff. Pictures (left to right) are Mrs. Carolyn Coxen Duvall, associate editor; Robert Sanders, sports editor; Jack Bailey, editor; and Donald Hack, assistant sports editor.

in active attendance, number 22, which is approximately one half of the Postwar Ministerial Educational Program now being pushed forward. Ministerial students enrolled for the coming summer and fall now assures us full realization of that goal.

William Woods College
Fulton, Missouri

The visit of Mr. Churchill and President Truman to Westminster College for Men, Fulton, resulted in a large number of guests on the William Woods campus during the first week of March. The William Woods faculty and a number of students attended the ceremonies and saw degrees conferred upon Mr. Churchill and President Truman.

The famous Milne comedy, "Mr. Pim Passes By," played to a capacity audience in Dulany Chapel, March 15. On the same evening a reception was held in Jones Parlors in honor of Mrs. Fannie Longmire who is retiring after 23 years at William Woods and will go to Cincinnati to live with her brother, D. A. Trapp.

Dr. William Orr, of the faculty of Western Theological Seminary, Pittsburgh, Pennsylvania, spoke in Dulany Chapel on March 14. He was in Fulton during Christian Emphasis Week at Westminster College.

Texas Christian University
Fort Worth, Texas

A "Texas Christian University Intensive Effort for Ministerial Education" was approved by the recent State Convention after presentation by President M. E. Sadler.

The new program proposes to raise a total of $1,875,000 in a special campaign to be launched in the near future, with President Sadler in charge. He will be assisted by 20 teams—one minister and one layman—to be named at strategic points throughout the Southwest area served by T. C. U.

The program, according to Dr. Sadler, is planned around four additions to the university's present resources:

1) To enlarge administrative and teaching space, $75,000.

2) To provide a small worship chapel, $50,000.

3) To provide an apartment dormitory for married students, $250,000.

4) To provide endowment to underwrite endowments and teaching personnel, $1,500,000.

The plan calls for the training each year of 275 undergraduate and graduate leaders for the ministry and for religious education work.

"T. C. U. and Brite College of the Bible—the former in the undergraduate field, the latter in the graduate—are now carrying on this work to the full extent of their limited capacities," he reports.

"The program of enlargement has been developed most carefully, approved by the Brite College board, the executive committee of the T. C. U. board, and then by the entire board, by a group of 30 leading laymen and ministers called in to consider the matter, then by a group of 130 of the leading ministers of the area, and, finally, by the State Convention."

Eureka College
Eureka, Illinois

A program of building improvements was authorized by the trustees of Eureka College at a recent meeting.

The construction of a men's dormitory is the largest single item in the program. Other objectives of the program include the moving of the college library from the Administration building to another building where it will have almost as much floor space. Plans have been developed for the rearrangement of classrooms to provide better facilities for the seminar type procedure which has been developed under the single subject study plan. Plans for the college gymnasium include a new playing floor which will be used for the women's classes and for general recreation.

A campaign for funds for the improvements which will be undertaken this spring has been launched in the Eureka community. A larger campaign among individuals and alumni throughout the state will be undertaken later in the year to provide funds for the dormitory.

A small chapel has been furnished in Burgess Hall. This room is being used daily by student groups for devotional services. It has a seating capacity of about 60.

The college debate team won the highest honors among 24 colleges which participated in an invitational tournament at Indiana State Teachers' College in Terre Haute. Students in the college placed first in women's extemporaneous speaking, second in individual debating, and second in men's extemporaneous speaking, as well as winning more than a majority of the individual debates.

The college basketball team was ranked second among the colleges of the state and was invited to play Southern Illinois Normal University to determine which team would represent Illinois in the national tournament.

J. Dan Benefiel, an alumnus of the college in the class of 1928, has been elected to the board of trustees. Mr. Benefiel, formerly of Lawrenceville, is now on the staff of the American City Bureau, Chicago.

Butler University
Indianapolis, Indiana

The enrollment for the second semester in the School of Religion, Butler University, has exceeded any record in the past. Thirty-three new students enrolled in the graduate school, making a total of 140, and a grand total of 170 different students for the school year.

Forty-five new students enrolled in the department of religion, Butler University, the undergraduate preparatory school, which makes the total for the year in that department 136. There is, therefore, on the campus of Butler University at this time the largest number of ministerial students in the history of the university: 170 in the graduate school, and 136 in the undergraduate school, making a total of 306.

Already applications coming in for the summer and fall terms indicate that this number will be greatly increased. The summer session opens on June 11, and the first semester of next year opens on September 9.

Students in the Butler School of Religion led several youth revival meetings in five Indianapolis Christian churches recently, each meeting lasting from one to three weeks. Churches and their student leaders included Broad Ripple, W. L. Thompson, evangelist, and George Wascovich, song leader; West Park, Edward Tesh, evangelist, and Harold Lillie, song leader; East 49th Street, E. L. Thompson, evangelist; Hillside Church, Harry Baird, evangelist, and W. J. Richardson, song leader; and Fairfax, Medford Jones, evangelist, and Arthur Edwards, song leader.

Butler University faculty and student body were hosts recently to two distinguished visitors. They were Dr. H. H. McConnell, member of the Federal Council of the Churches of Christ, New York; and Dr. Koertz W. Baars, 26-year-old Dutch student and prisoner of war under Nazi Europe.

Dr. McConnell conducted an institute on evangelism in the Butler School of Religion, and delivered a series of five lectures on the methods of evangelism in local churches. Dr. Baars addressed the Butler student body in behalf of the World Student Service Fund campaign held on the campus under the sponsorship of the Y. M. C. A. and Y. W. C. A. chapters.

Extensive preparations for the summer months are being made by Butler University officials. Special consideration has been given the needs of returning veterans in the planning of the summer courses.

The Time Is Now

A Service of Dedication for the Children's Day Offering

By DORIS CLORE DEMAREE*

Hang a large picture of "The Hope of the World" by Harold Copping, in the center front. Light it electrically or place tall lighted candles upon a long table beneath the picture. Bank flowers around the table. When the offering is dedicated the bowls or plates will be placed upon the table before the candles.

The "Interrogator" and the "Voice of the Church" will be seated at opposite sides of the table arrangement. They should be dressed in white, blue, or golden robes. The Adult Quartet and the Youth Group will occupy the space of the regular choir. The Primary and Junior departments will sit at the side front of sanctuary, while those who are to have individual responsibility, such as "The Call to Worship," will sit on front seats of center section.

Call to Worship: (By selected person)
Let the whole world cry
Hosannas to the Lord!
Let the whole world sing
Praises to their King!
Let the whole world pray
The prayer that Jesus taught!

Congregational Hymn of Praise: "Men and Children Everywhere" or "'Let the Whole Creation Cry"

Invocation: (By selected person)
God of all nations,
Hear our supplications:
Bless thou this people
Gathered here today.
Humble the hearts of all men
In the glory of thy presence.
May they lose themselves
In service to thee. Amen.

Adult Quartet: "These Things Shall Be: a Loftier Race"

Interrogator:
"Thy kingdom come!"
The Master taught his followers to pray.
"Thy kingdom come!" we pray today.
"Thy kingdom come!" . . . and then,
"Thy kingdom come!" O Lord! . . . but when?

Voice of the Church:
The time is now:
The Master calls—
He bids his followers, "Go!"
He cannot wait,
We dare not hesitate
To answer, "Here am I!"
The time is now:
All the world awaits surcease from pain
Of war, of hunger, greed.
Tomorrow is too late;
They will have gone another way—
The way of chaos and despair.
The time is now—now I say
As Christ looks down with anxious eyes.
"Ye are my witnesses," he said,
"Oh, do ye yet not understand?"
The time is now!
The time is now!

Congregational Reply: Hymn "We've a Story to Tell to the Nations"

The Primary Department:
From the Bible: John 3:16.
Song: "Tell Me the Stories of Jesus" (Use as many stanzas as desired.)

The Junior Department:
From the Bible: Psalm 100 (Read or repeated in unison).
Hymn: "The World, Dear Lord, Is Very Large" from *Hymns for Junior Worship.*

The Youth Department: (Including both Junior and Senior High).
From the Bible: John 21:15-17.
Divide the passage for reading as follows:
The Chorus: All the boys and girls. They will read the part of Peter.
The Voice: a boy who reads well. He will read the words of Jesus.
The Announcer: a girl who reads well. She will read the remaining parts of the passage.
Hymn: "God of Our Fathers, Whose Almighty Hand."

Interrogator:
"Thy Kingdom Come!"
The prayer of Christians everywhere.
"Thy kingdom come!"
And still it is our prayer.
"Thy kingdom come!"
We pray it now . . . . . .
"Thy kingdom come," O Lord—
But how?

The Adult Department:
From the Bible: Acts 1:6-8 (Read by a selected representative.)

A Time of Witnessing Through Prayer:
(In the silence pray for the missionary work of our brotherhood that it may grow. Pray for the missionaries themselves, that their works may be worthy and their faith sure. Pray that your own faith and zeal and strength may never waver in your own efforts to witness for Christ.)

A Time of Witnessing Through Giving for World Missions:
(As organ or piano is played the ushers will gather the offering for the world missionary work of our brotherhood. When they are ready to bring it forward for dedication they will be joined by representatives of the classes and/or departments who will quietly leave their places in the congregation to carry the class and/or department offerings forward. They will stand with the ushers during prayer of dedication then each will place his offering on the table before the picture.)

Prayer of Dedication: (By selected person.)
Great and merciful God,
For all thy gifts of love and thoughtfulness we bring our thanks today.
For thy gift of eternal life; for Jesus who died that we might live, we thank thee.
We have not yet learned to share the work and possessions that are ours so that all might benefit. Many have suffered hardships, hunger, disease, and want. Forgive us, O Lord. Forgive our every sin.
Take these material gifts we have brought back to you; use them for the good of all mankind that thy way may be known throughout the world.
We pray thee, Our Father, in the name of Jesus. Amen.

A Time of Witnessing Through Life Dedication:
Quartet: "Rise Up, O Men of God"
Voice of the Church:
Now is the time to dream, to plan, to build.
We dare not stand apart and let the world go by.
Now is the time to sing, to pray, to hear
God's voice resounding through the sky
In thundering tones, and clear,
"This is my Son!" . . . . Hear ye him!"
The time is now! We answer, "Lord,
We dream, we plan, we build!"
The time is now! We answer with our lives!
Silence: In the silence each one present will consecrate or reconsecrate his own life to a larger work for the Christ. (If desired, the next hymn may be used as an invitation hymn.)

Congregational Hymn: "Jesus Shall Reign Where'er the Sun." (The congregation will stand and sing with joy and fervor.)

Benediction: (By selected person)
Unto Thee, God of all people,
For whose kingdom
We dream and plan and build,
We give homage.
May thy loving spirit
Abide within our hearts
And thy blessing be upon us
As we work together to build thy kingdom.
Guide us; guard us,
And grant us peace. Amen.

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Women and World Highways

May Fellowship Day

By MARY LEDIARD DOAN*

THE BIRTH of an idea and its growth into a nation-wide movement, with possibilities for its becoming a world-wide movement, is of tremendous interest to Christian women.

Ten or twelve years ago a group of women, members of the Council of Women for Home Missions, had a luncheon in New York City in May. They met to visit with each other and to discuss the need for women working together in a fellowship of service. They had such a good time that they met annually for three years. They must have done some advertising, too, for in 1937 the Women's Committee of the Foreign Missions Conference and the Women's Cooperating Committee of the Federal Council of Churches practically asked to be invited to the May party. By 1938 these national groups of church women suggested to other local groups that they hold similar interdenominational luncheons on Tuesday, May 3. Besides having a fine fellowship at the luncheon, they were asked to consider the subject of "Unity in Christian Service." This was the first nation-wide observance of what is now known as May Fellowship Day.

In 1939, one hundred twenty luncheons were held and 11,390 women attended. These groups were scattered throughout thirty-three states, the District of Columbia and Hawaii. The theme was "Can Christians Bind the World Together?" So the observance was already taking on a world aspect. Each year since then the number of groups has increased until literally tens of thousands of women join in their own communities to have fellowship together and to plan for service of some kind to the community.

The center of attention on May Fellowship Day (in contrast to the two other great days of the year sponsored by the United Council of Church Women, World Day of Prayer and World Community Day—has always been on the needs of the local community and what, by united effort, church women can do to meet those needs. In 1945 the theme was "Our Town" and the stated purpose was "to lay definite plans by which the women of our churches may, *united,* more adequately meet the great human need of our town; to strengthen our organization, that, *united,* the churches of our town, may more effectively become God's instrument in our nation and in our world."

This year May Fellowship Day is May 3, the *first Friday in May.* The subject is "Our Families."

The family is the unit of our civilization. To too great a degree family life has broken down today and stands in need of reconstruction. So the program for this year is built around four challenges. The challenge is to the church to rediscover the home, to the home to rediscover the family, to the family to rediscover God, and to the community to rediscover unity.

The challenge is to the church to rediscover the home. In the past few years families have been scattered and homes broken. Now homes, not only houses, must be rebuilt and the church must be busy about that task. On May Fellowship Day women from all kinds of churches will be meeting together to discover how they can best serve the homes of their community. In your community you will be considering such questions as these: Are you helping with the housing problem by sharing your home? Are houses in your town fit for human habitation? What are the laws concerning housing and are they strictly enforced? Does the program in your church meet the needs of the entire family and do all respond happily to its varied program?

The challenge to the home is to rediscover the family. It used to be that the home was the center of the life of the whole family. Now the family scatters to the four winds for its work and its recreation. How can the real home with its unifying steadying influence again become the pivot round which the family life turns? Ten million Christian women can do a great deal to make their homes, and others, happy and safe places for the development of Christian family life. Plan a real family council table; have grace at meals and family worship. Join the units of the family together in worship, work, and play, and then join families in community interests which will be beneficial to all.

The challenge of the family is to rediscover God. If God is made the real center of the family circle, then peace and happiness fill the hearts of all. If God becomes the center of the family circle then the circumference of that circle grows and grows until it is as big as the whole wide world. Every human being becomes a member of the family, and mutual respect and love and helpfulness prevail. So let the family worship together. Plan weekday religious education in your schools. Survey your town for the needs of its minority groups. Befriend lonely and needy families. Be good to foreign-born peoples, GI brides as well as all others. Study the world mission of the church to help build international understanding.

The challenge to the community is to rediscover unity. A community made up of church families with God as their center will unite to see that that community is a safe and pleasant one for all. Does your community provide foster homes for children, supervised day nurseries, adequate religious programs in church and school? Are your children protected by child labor laws? Are they safe from the liquor traffic?

World Community Day takes in the whole world in considering "The Price of Enduring Peace." World Day of Prayer takes in the whole world in an act of worship and sharing. May Fellowship Day, with the center of its interest in the home and the local community, will nevertheless influence the whole world through its practical Christianity.

Mrs. Harper Sibley sends the following message to the church women of America. I hope every reader of WORLD CALL will ponder it carefully and act on its good suggestions.

"Dear Friends: The First May Fellowship Day of this New Era approaches. Does it spell new meaning for you, your family, your community?

"Much of the world is sunk in gloom and dread fear. It would be so for all of us if we did not possess the hope that conquers fear, for there is much of which the world can well be afraid. This challenges Christian women to rethink their lives. May Fellowship gives opportunity to do this together.

"Are we spending our time wisely?

"Do we give guidance that will lead our families to true Christian citizenship?

"Are we helping our community to unify its efforts for better living for all people?

"Is my church living the Christian principles it preaches? Am I?

"Is there continuing fellowship among the Christian women of my town? Does that fellowship express its united strength in action?

"There will be a quickening of hope as we feel the fellowship of women gathered across the nation this day. Looking upon the broken world, and perhaps breaking or twisted lives in our own towns, we will dedicate ourselves and pour out our offering to the unity which alone can bind and heal and assure that we are trying to fulfil Christ's faith in us. We will pray our Father to use us and our efforts, combined through the United Council of Church Women, to build our community, our nation, our world, in accordance with his purpose.

Signed, MRS. HARPER SIBLEY.

*Mrs. Robert A. Doan is vice-president of The United Christian Missionary Society.

For Adult Missionary Groups

Theme: Africa

Africa Advancing

A FASCINATING volume, *Africa Advancing*, has been put into the hands of missionary bodies, government interests, and others concerned with African matters. It is a study of rural education and agriculture in West Africa and the Belgian Congo. Dr. Emory Ross wrote the preface to this very interesting volume which is by Dr. Jackson Davis, newly appointed vice-president of the Phelps-Stokes Fund; Thomas M. Campbell, a U. S. field agent in charge of work among Negro farmers with headquarters at Tuskegee Institute; and Miss Margaret Wrong, a pioneer in Africa-wide literature and literacy work.

Certain fundamentals for the advancement of Africa indicated in the study are: increasing facilities for education along needed lines; literacy so that the people may use the tools of education; research in many fields such as African social studies and tropical agriculture; agricultural extension service, satisfactory marketing of agricultural products; education for women and girls to improve health and nutrition, and aid in the establishment of a higher standard of living; more cooperation between missions and government, particularly in the field of education; more united efforts by Christian groups.

The study closes with the statement that air transportation and the speeding up processes of the war have thrown Africa into very much closer relationship than she has had before with the other countries of the world. To quote: "Whether we like it or not, there is a tremendous impact on peoples of Africa from the West. Commercial interests are not slow to grasp the significance of this, and these interests will not wait for idealists to determine what is best or most desirable." Agencies for good need to speed up their efforts and take to the African people the best values of the western world.

A Pamphlet to Buy

Groups completing the current study of Africa will be glad to invest in Miss Margaret Wrong's pamphlet, *For a Literate Africa: The Story of a Journey in the Interests of Literacy and Christian Literature, 1944-45*. This pamphlet is a good one and is now available for 35 cents.

A Pamphlet to Ask For

Another pamphlet that will be helpful as groups complete the study of Africa is Virgil A. Sly's excellent *Report on the Congo Mission*. It gives some figures about new equipment needed on the field that groups may wish to help furnish. It lists in full the missionaries and their locations at the date of writing, carries new pictures, a map, and a quantity of other interesting material. This is a pamphlet to ask for and then share with others who through reading it may become interested in Christian work in Congo.

African Huts

A visitor in the missionary education department recently referred to his pleasure in a little offering box he had seen one group using during the Africa study. It was made on a powder-box base and had an interesting peaked roof of thatch —a box easy to make and a delight to use.

Clear Need and Opportunity

One thing all who have joined in this current study of Africa must realize is that the church is the chief unifying and constructive force in Africa today. The church has clear need and opportunity to help create and mold a helpful spirit of racial and national unity within the continent.

Don and Ruth Edwards of Bolenge in one of their early letters home to America wrote: "The tensions in interracial conflict are going to be felt more and more in the Congo. The need for specialists in all areas of life in the new Africa is not going to be relaxed. Above all the need for high consecration on the part of national leaders in their striving to build an indigenous church is going to demand of white leadership even more profound Christian character than ever and genuine optimism in the face of cruel and harsh facts. These Congo folk need to feel that they are a part of a potential if not a real brotherhood of man. If we are able in any way by dint of hard work and careful preparation to make that hope a fact, it is our duty to do so.

"We are terribly concerned about the course of African colonial and native events in the next quarter of a century. It will be a time of growing unification of peoples and we shall see something comparable to what has happened in the Orient in the past thirty years in terms of bloodshed and conflict if certain influences are not present in the life of the peoples involved. One of those influences we deem to be the presence of Christ in the hearts of men."

Worship Service

With this issue of WORLD CALL Miss Edna Poole's series of worship services comes to an end with "Following the Trail of Faith We Serve." The new series of worship services to follow bear the title, "Making God's New World." They will be prepared by different racial representatives. The first in the series will be by Mrs. Rosa Page Welch.

A New Study

Ellsworth Lewis, one of our newest missionaries to the Congo, wrote in early December when en route to the field: "My mind goes reaching out at night as I lie on the top deck looking at the stars standing out so brightly in the dust-free sky. I see the world go round day by day grinding out the fates for each of its two billion inhabitants. The message we want to bring, the message you Christian people of America have asked us to bring on your behalf, is the greatest promise and the greatest opportunity for the highest and the lowest of all men.

"Tonight there is a new moon on the Nile and tomorrow is a new day. All across Africa man is finding new vision in the sky and new promise for the morrow."

It is in hope of finding new vision for a good life in our own community and country as well as around the world that we enter upon a new study: "The Christian and Race."

People on every hand are convinced that world order demands that all sorts of barriers between nations be broken down. If we profess faith in brotherhood we must act upon that faith. We must make of that faith a living reality. We want a better world filled with better people. Sometimes our individual behavior stands in the way of enriching experience, new insight, and warm fellowship. Making the war stay won rests as a rather heavy responsibility upon individual Christians. A better world depends upon better people, more appreciation of and cooperation with other people, opportunity for and fraternity with more people.

Our new study will be available in two forms: a discussion course in which the text will be a very delightful and challenging book, *Portrait of a Pilgrim*, by Dr. Buell Gallagher of the Pacific School of Religion; a pamphlet, *Disciples of Christ in Interracial Service;* and a discussion guide. Or for groups that prefer programs there is the program series, *One Human Race*, with the breakdown as follows:

I. We Are Here
II. We Look at Ourselves
III. These Groups Look at Us
IV. We Have Achieved
V. The Church and Our Future
VI. Our Thoughts at Christmas

Please note this fact. All races will be using these programs. We are all here and will look at ourselves, our long-comings and shortcomings. The programs have wide variety; they contain more guidance to leaders than has always been the case; there is a one-act play in one program; the final program in the series has a definite seasonal aspect.

Cyclorama for Summer

IN A TIME when any continent and island in any part of the world may pop into the news just any day to claim our attention, we acquire the habit of turning our eyes first to one direction and then to another. It is natural that our interest should revolve in a complete circle. A cyclorama picturing the condition of the Christian church in all mission lands, as well as in other war countries, is the form of missionary education many are asking for this summer. Late and authentic information made attractive by pictures, stories of the heroism of individual Christians, and a reflection of the attitude and spirit of those who weathered the war has come on the scene during the last few months. Now Christians in North America can have a fairly complete picture of the church in war lands, and the prospects of success Christian missions has in each field.

Between "Africa" and "Race"

Since many youth groups spend consecutive weekly periods on foreign missions study and have completed it, or will before the time to begin the study of "Race," a large number will welcome a study of the current scene.

Some of these books may need adaptation for the younger youth groups. They are, however, short and clearly written so that there should not be great difficulty in preparing the material for use.

*Messages from Europe,** by Yope Bartels and Philippe Maury, interprets Christian youth of Europe, their problems and their attitudes. A. L. Warnshuis, foreign counselor for the Church Committee on Overseas Relief and Reconstruction, which coordinates the work of twenty-six denominations, tells in the introduction what war did to the churches and gives characteristics of the reawakened Protestant Church in Europe. William Keyes, secretary for Youth Work of the American Committee for the World Council of Churches, has a seven-page section of "Things to Do." (Paper, 25 cents.)

*Faith Triumphant in the Philippines,** by E. K. Higdon. Many are interested in a study of these islands, since so many servicemen came to know them and because the date of their independence is approaching. (Paper, 25 cents.)

*The Return to Japan.** Report of the Christian Deputation to Japan, October-November, 1945. (Paper, 25 cents.) With this you may want the sound film *We Bear Witness** (17 minutes; rental $2.50).

*The Chinese Church Rides the Storm,** by R. Orlando Jolliffe. (Paper, 25 cents.)

*Report on the Congo Mission,** by Virgil A. Sly. Pictures and interesting facts. (A copy has been sent your pastor. A copy will be sent you on request. Free.)

WORLD CALL, *The Christian-Evangelist*, *Front Rank*, and *Highway* are good sources of current information on all our fields.

Missions in the CYF

Circles and Triangles

Seniors:

"What about Africa in the future? That's what we want to know." A young person in Lincoln, Nebraska, thus worded the thought of all youth with a genuine interest in Africa. "What of the Future?" is the topic for the May program. "God's Candles We" is the suggested worship program. *This Is Africa* and the Doidge Guide are the resource books.

Intermediates:

"African and American Christians Together" brings you to the interesting stories of James Aggrey and Mina Soga. You would probably enjoy a more detailed story of Aggrey's life. *African Eagle,** Eagle Book No. 37 (10 cents) is a good brief biography. *Sons of Africa** (Paper, 50 cents) contains a most interesting chapter on Aggrey. If you want more of Mina Soga's story, read *Daughter of Africa.** (Paper, 60 cents.)

Sunday Evening Groups

Both intermediates and seniors come during May to their final study of Africa, if they follow the order in which the topics occur in *Fellowship*. For interesting pictures and facts, use *This Is Africa** (25 cents). The Friendship Map of Africa makes the study more attractive and effective. If a session or more is to be spent on our work in the Belgian Congo, order *Disciples of Christ in Africa** (20 cents). Ask your minister for *Report on the Congo Mission,** or request a copy for yourself. (It is free.)

Answers to Quiz

1. a; 2. a; 3. a; 4. b; 5. c; 6. c; 7. a; 8. c; 9. b; 10. b; 11. c; 12. b; 13. c; 14. b; 15. a.

14 or more correct answers is an excellent score; 11-13 is superior; 7-10, average. Anyone scoring 6 or less should read *This Is Africa*.

*Available from The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

Do You Know?

(This multiple-answer quiz can be used before your study of Africa to see where your group needs to begin, or at the end.)

1. Africa's recorded history goes back: a. 6000 years; b. 3000 years; c. 900 years.

2. Portuguese navigators began to sail along the coast of Africa: a. 200 years before Columbus discovered America; b. the same year; c. 300 years later.

3. Africa is: a. 3 times; b. 5 times; c. 8 times the size of the United States.

4. Africa's total land area is: a. 2/5; b. 1/5; c. 1/7 of the earth's surface.

5. The longest river in Africa is: a. the Orange; b. the Congo; c. the Nile.

6. The population of the continent numbers: a. 500 million; b. 850 million; c. 160 million.

7. In the slave-raider days about: a. 15 million were removed bodily from their homeland; b. 5 million; c. 8 million.

8. Africa is the source of more than: a. 25 per cent of the world's diamonds; b. 55 per cent; c. 98 per cent.

9. Africa is the source of: a. 1/3 of the world's chocolate and cocoa; b. 2/3; c. 9/10.

10. The first known instance of racial discrimination in Africa occurred: a. the year Columbus discovered America; b. 1879 B.C.; during World War I.

11. Christian churches have a large part in the educational life. Under the direction of the church are: a. 50 per cent of the schools; b. 30 per cent; c. 80 per cent.

12. The Disciples of Christ have mission stations: a. in Ethiopia; b. Belgian Congo; c. Gold Coast.

13. The languages and dialects spoken in all of Africa number: a. 50; b. 200; c. 800.

14. The number of Protestant brotherhoods maintaining missions in Congo is: a. 10; b. 40; c. 100.

15. African members of the Disciples of Christ church in the Belgian Congo total about: a. 56,000; b. 5,600; c. 560.

(Look at the foot of the preceding column for the answers.)

Plan Now for June

June 2: Children's Day. Offering for Foreign Missions. Set a high goal for attendance and offering.

June 9: Pentecost. Christian Unity Sunday.

June 30: LAST DAY of the Missionary year. The $65,000 Christian World Friendship Fund should be raised by now. If possible, send your offering to the Indianapolis office by June 20.

Missionary Worship Service

Theme: Following the Trail of Faith

JUNE

We Serve

Hymn: "Where Cross the Crowded Ways of Life" (*Christian Worship: A Hymnal,* 519.)

Leader: A graduating class of the training school at Bolenge was listening to these words from their native pastor: "I speak to you today of the parable of the lost sheep. Our Master tells us to go find the lost sheep. He further asks us to search until we find it. Most important of all he says that when we find it we must put it upon our shoulders to carry it home and carry it rejoicing."

Reader: Luke 15:4-6.

Leader: And so these native evangelists go out into all the villages to bring the message of life, a message of peace and trust and of happiness. Under the influence of this message little children are better fed and so play, laugh, and sing; older children have an opportunity to learn to live the happy Jesus way; young girls are not given in marriage because of a high dowry paid to the father but because they choose to help make a Christian home; old people can look forward to their time to go in peace and trust.

Solo: "O Christ, the Way, the Truth, the Life." (*Christian Worship: A Hymnal,* 410).

Reader: Romans 10:13-15.

Leader: Teachers have been sent, not as many as needed, but lessons have been taught and illustrated by daily living. **Our Congo Christians have been following the trail of faith and serving in new and self-effacing ways.**

Storyteller: Listen to this account of the fourth and last group of students presented at a Bolenge commencement exercise—five evangelistic students from the Bible school. They had not finished the regular school course but were going back to their villages to take up the work of the ministry where they were so desperately needed. One of them was returning to his village because of an immediate emergency. His village had been moved by the State from its former site out on to the newly completed highway. There were great forest trees to be felled, new ground to be broken up, dwelling and church houses to be built. His village sent an urgent call for him to return home and take charge. He left with regret at his unfinished study but he went home with a courageous heart to serve.

There are many ways of serving. Boyamba Paul went to the village of Bombenga to share in a communion service. He wrote to a missionary friend: "There were one hundred twenty people present. Seventeen brought their Bibles. We had great happiness. I marvelled greatly at the communion cups that Insomi Jean had carved out of raffia palm nut kernels. I felt happiness that one of us had some more wisdom so unexpectedly." Insomi Jean had used leisure to serve in a new and beautiful way.

One of the fine out-district teachers took his wife to the Bolenge mission hospital to wait for delivery. A nine-pound girl arrived. When one of the missionary women went to call on the little family, she found the father reading a hygiene book. He explained, "I want to take care of my wife and baby just right so I read every day just what to do for them."

This young teacher has a school of 108 teen-age boys in the back country. He and the boys built their schoolhouse, their teacher's house, and a dormitory of over twenty rooms. They do good classwork.

As they were traveling to Bolenge this time—a four days' journey—their canoe hit an unexpected whirlpool and the canoe sank with him, his wife, his little girl, as well as the nine schoolboys who were with them as paddlers. He told the missionary his story with the tears running down his face. His wife had told him good-bye and begged him to save the little girl for she felt her own body was too heavy to save. He said his heart was cut in two when he heard her telling him good-bye so he desperately worked and prayed and finally got the canoe up on his shoulder and pulled them all in to shore. The boy paddlers had all they could do to save themselves.

Leader: That young teacher was like the good shepherd. He served well. He literally bore those almost lost loved ones of his upon his shoulders.

In the growing kingdom of love and happiness people gladly serve. The kingdom of Jesus is growing in all mission lands. As Christians around the world follow the trail of faith, listening, learning, proving themselves, they grow, and as they grow they become better servants of their Lord Jesus Christ.

Reader: Romans 8:37-39.

Hymn: "There's a Wideness in God's Mercy" (*Christian Worship: A Hymnal,* 172 or 173).

Prayer

Echoes From Everywhere

Asunción
Sunday School

One of the most important branches of our church life in Asunción, Paraguay, is our Sunday school. The hope for our future church is in our children and young people who, later, will take their places as the leaders of our work. It is, therefore, important that they receive the best possible training for that work in the Sunday school in biblical instruction that will help to form strong and healthy Christian character.

Here the child learns what is God's love for him. He studies the good examples given to us by Christ's life; he learns the Golden Rule, which teaches him how to live with others; he learns to sing, to pray, and to worship God. The Bible is opened before his very eyes (this is important in Latin America), so that he may read for himself the story of the prophets, the songs of Solomon, the life of Christ and of his disciples, the history of the early church, and the work of the first Christian missionaries. All this gives the child an idea of the mission of the church and the part that he himself may play.

Our Sunday school, during the past year, has grown considerably, not only in numbers and offerings but also in interest and usefulness. The year really began in March when we reorganized our school. Before that we all met for our opening service in our little room at one side of the sanctuary, and then divided into three classes. Now we have three distinct departments, each with two teachers and two classes, and separate devotional periods. The first Sunday under this plan our attendance was 45. Twice during the year we reached a maximum attendance of 87.

On December 23 we closed our daily vacation Bible school. Here were gath-

Daily Vacation Bible School, December, 1945, Asunción, Paraguay.

ered together 80 children and ten teachers and leaders for two weeks of instruction, work and play—ending with our Christmas pageant on Sunday evening.

During the year the Sunday school presented two other special vesper services—one on Mother's Day, the other on Children's Day.

From now on the Sunday school will give regularly each month to the church and will have three special missionary offerings.

—Mary Hughes.

Asunción, Paraguay.

The Church Does Help

Dr. Lee, who supervises a clinic at the South Gate church, Nanking, came to tell us about a group of children who had been picked up from the streets by the government but who were not getting enough to eat. We went over to see them, between forty and fifty children. They looked quite well and had padded clothes, but no stockings. They were sleeping only in straw with no bedding. They were with adults who had also been taken up for begging and various crimes.

We tried to figure how we could supplement their food and how to do something about bedding for them. The next day Dr. Lee said the officials were planning to give them more food. The next day Mr. Wang, a member of our South Gate church and who had already contributed CN $20,000 came to say that he had a friend who would let him have a building in which to move the children and that there would be sufficient money forthcoming to take care of them if the foreigner would take charge. He felt very strongly that this is exactly what the church should be doing. Of course, Mrs. Gish could not promise to take charge, but promised to refer the matter to UNRRA. At the UNRRA office we found a Miss McCord who is very much interested and is coming to talk with Mr. Wang and Dr. Lee. They, too, feel that the children should be in a separate place from the adults. These are children who have been begging and stealing because they had no one to care for them nor any other way of making a living.

—Margaret Lawrence.

Nanking, China.

Baccalaureate Service Introduced

As a part of our religious emphasis program at Colegio Internacional, it was decided to introduce the Baccalaureate Service into the regular program of the school. It was the first time in the history of the institution that such a service had been held, for it is unknown in these Latin American countries.

Dr. George P. Howard was invited to Asunción for this service, since he is so well known and well received.

Invitations were sent to parents and friends of the school, and it was hoped that the auditorium would be filled. Unfortunately, a rainstorm developed just before the service began and this kept many people from attending. There was a good representative group, however, and Dr. Howard did a splendid piece of work. We think the service was very much worth while, and we are hoping it will become a tradition in the life of the school.

—Fred W. Hughes.

Asunción, Paraguay.

Six Disciples In Medellin

At present there are six Disciples here in language school in Medellin, Colombia. The R. Q. Adams family is under appointment to Paraguay. Miss Jessie Law and Miss Margaret Stainton will be sent to Mexico. Upon completion of our study we shall go to Argentina.

All of us share the "Disciples House" and each Thursday evening we gather around our dining room table to observe the Lord's Supper. Our cook, a loyal member of the Evangelical church, speaks no English, and since the newer students speak little Spanish, we conduct this Communion Service in two languages. It is at the time of this weekly service, more than any other, that we are reminded of the brotherhood of which we are a part and which we represent, and of our many friends there in U.S.A. We trust that as we work together—and yet apart—that the fruits of our labors will be a world of peace and brotherhood as the kingdoms in this world become the Kingdom of our Lord.

—Virginia and T. J. Liggett.

Missionaries On Vacation

One week end recently Ruth Mitchell and I went to Mysore City, the capital of the native state of Mysore, therefore the name of Raja. Not being allowed to visit the palace, we viewed it from the outside or gateway, and then looked at the model found in the old palace which is now used for a museum. This palace does indeed show the increasing splendor of the Raja's estate and living quarters. His elephant stables were just such proof.

We saw evidence of the state government's encouragement of cottage industries when we went to visit the government silk factory. The first step in the silkmaking process was the breeding of the moths that would lay eggs on sheets of dated paper, after which the moth is killed and examined for disease. These papers with the eggs are sold to the village people with the factory keeping only enough to breed more moths. Villagers raise the worms on mulberry leaves at home and then sell the cocoons back to the factory where they are cooked and the threads wound off on spools. The cloth is woven here and sold in the market at standard prices. It is very beautiful silk, especially that which is made into saris with gold and silver borders.

—Miriam Terry.

Bilaspur, C. P., India.

Hidden Answers

1. Stanley Stuber, Karl Quimby and Rabbi Ahron received what awards and why?
2. What lingual issue did the scholars face as they produced the new Revised Standard Version of the *New Testament*, and which side won the issue?
3. What was the purpose of the meeting of church leaders with representatives of the U. S. Dept. of Agriculture in Washington?
4. What is the general program for a student wishing to become a Caravaner?
5. What is meant by the "University Age"?
6. The Children's Day offering will do what?
7. The annual meetings held in April were significant for what reason?
8. For what will the gift from J. D. Rockefeller to the World Council be used?

In Memoriam

Mrs. Adeline Shelton Doyle, February 10, 1946, Martinsville, Va. Mother of F. B. Doyle, Pittsburgh, Pa. Life-long member of Horsepasture Church, and charter member of missionary society. An untiring and beloved church worker. Age 75.

Miss Grace Jackson, February 18, 1946, New Orleans, La. A faithful, devoted and beloved member of the St. Charles Avenue Church for over 50 years. Active in the Council and Sunday school.

Mrs. Charles Logsden, January 25, 1946, Ripley, Illinois. Faithful member of the Ripley Sunday school and church, and of the Hazel Dell missionary society, serving as treasurer at time of death.

Mrs. John Tice, February 20, 1946, Ripley, Illinois. Faithful member of the Hazel Dell Sunday school and church and of the missionary society.

Mrs. Mary E. Robinson, February, 1946, Worcester, Mass. Oldest member of First Christian Church, having belonged since 1872. Taught in the Sunday school 69 years. Active in the missionary society, the Worcester Music Festival Chorus, and the Worcester Oratorio Society. Age 85.

Mrs. Emily Sutherland, March 19, 1946, Lawrenceville, Illinois. Life-long member of the Christian church and missionary society.

Mrs. Anna I. Clark, March 27, 1946, San Gabriel, California. Active member of the Rebecca Lodge, the Woman's Relief Corps, the W. C. T. U., and First Christian Church.

MR. and Mrs. Charles G. Elsam, retired missionaries to India, celebrated their fifty-fifth wedding anniversary Mar. 26. They were married at Poona, India, in 1891. A son, Chaplain Harold G. Elsam, former official of the Disciples Peace Fellowship, is now associate editor of *The Army and Navy Chaplain* in Washington, D. C.

Mrs. Roy G. Ross, Chicago, served as a member of a planning committee for the Tenth Annual Institute of Human Relations held at the Palmer House in Chicago Apr. 8 under auspices of the Chicago Round Table of the National Conference of Christians and Jews.

Ethan Clyde Evans was born to Mr. and Mrs. Clyde H. Evans of Lake Charles, La., Mar. 17. Mr. Evans is supervisor of the French-Acadian home mission work of The United Christian Missionary Society.

William E. Adams, for many years professor of speech at Spokane University, died at Colfax, Wash., in March. Early in his ministry, while teaching at Hiram College, Prof. Adams taught Harold Bell Wright and became a close friend of the author. Among the survivors is a daughter, Arlene, (Mrs. Harry E. Wright) of Seattle, former secretarial assistant in the foreign missions division of the United Society.

Chaplain Walter B. Zimmerman was awarded the Legion of Merit on Mar. 27 in Washington by Chief of Chaplains Luther D. Miller for outstanding services in the Morale Branch of the War Department from 1941 to 1945 and for distinguished service in important assignments in the Chief of Chaplains office.

T. T. Swearingen, Chicago, director of adult work for the International Council of Religious Education, served as secretary of a national inter-faith committee for National Family Week, May 5 to 12.

The directory of foreign missionaries of The United Christian Missionary Society, published in the March issue, failed to list Miss Ann Mullin of India accurately. She is on the active list of missionaries now on furlough and there should be a star in front of her name in the directory. And Mr. and Mrs. Paul Kennedy were omitted from the list of the staff in the Philippines.

George H. Wilson concludes his work as Missouri director of religious education for the United Society May 1. He becomes associate secretary of the Kansas City Council of Churches to direct the youth council, religious education, radio programs and juvenile court work. Mr. Wilson began his Missouri educational work Sept. 1, 1942, after a pastorate at Benton Harbor, Mich. His wife, the former Bernice Andrews, was a secretarial assistant in the religious education department of the United Society for several years before her marriage.

Stephen J. Corey, former president of the United Society and president-emeritus of The College of the Bible, recently underwent a serious operation at a Lexington, Ky., hospital. At the last report he was recovering satisfactorily.

Mr. and Mrs. C. W. Plopper have returned to Indianapolis after spending several months in Florida. Mr. Plopper retired last year as treasurer of the United Society.

Missionary Register

Arriving From the Field:

Miss Cammie Gray, China, and her adopted daughter, Joy Ruth, SS. "Orpheus," New York, March 6.

Miss Grace Young, China, government freighter, Boston, March 23.

Misses Neva Nicholson and Vida Elliott, India, SS. "Silver Oak," Los Angeles, about April 5.

O. J. Goulter, China, SS. "Eugene Lykes," New Orleans, April 9.

Misses Anna Cowdrey, Edith Clare Walden and Dr. Elizabeth Lutz, India, arriving New Orleans, Isthmian Lines, April 17.

Departing for the Field:

Mrs. Hattie Menzies, retired, India, SS. "General Hersey," San Francisco, March 23.

Mr. and Mrs. Claylon Weeks, Belgian Congo, via Pan-American Airways, New York, April 13.

Dr. Douglas Corpron, China, SS. "General Breckenridge," America President Lines, San Francisco, April 12.

Wenona Wilkinson, China, SS. "Marine Falcon," American Mail Line, Seattle, April 25.

Drs. Howard and Marjorie Horner, Belgian Congo, via Pan-American Airways, New York, May 15.

C. H. Winders, 79, died Mar. 28 in Indianapolis. He was a founder and first secretary of the Indianapolis Church Federation. For 15 years he was president of the board of trustees of Flanner House, social settlement in Indianapolis, which Disciples, through the United Society, still aid; he was a member of the board for 25 years and served as supply superintendent for a time. Mr. Winders formerly served on the Commission on Budgets and Promotional Relationships of the International Convention, and was once a vice-president of the Foreign Christian Missionary Society.

Church H. Smiley, missionary to India, had a lengthy article on India in the Fort Worth, Tex., *Press* on Feb. 16. He has been making addresses recently on the new day in India.

Mrs. Annie Macdougall is residing at Bilaspur, India, with her two missionary daughters, Wilhelmina and Dorothea. Mrs. Macdougall has been enjoying a class of young Indian women in Sunday school; most of them are nurses at the Jackman Memorial Hospital. On Wednesday afternoons she and Mrs. Homer Gamboe meet with a group of 20 Indian women. Misses Wilhelmina and Dorothea have been studying the language and Dorothea has been busy at the hospital.

C. Manly Morton has written from Puerto Rico that on Sunday, Mar. 31, six trucks of soldiers and sailors came to the McLean Conference Grounds for the week end. There were 61 men from different bases, including three chaplains. There was a service in the chapel when one of the sailors, president of the Servicemen's Christian League, presided, and Mr. Morton spoke. Mr. Morton writes that "Sometimes when we are sitting down to the table with a dozen for Sunday dinner, another dozen or more will appear as hungry as men can get when they have been feeding on army rations all week and arrive at home." Chaplains at near-by bases are enthusiastic in their praise of the values of the work carried on at McLean grounds for service personnel.

Agnes Rogers, new missionary in the Belgian Congo, is telling the other missionaries that there is too much misrep

(Continued on page 44.)

Pick-Up Supper

By ELSIE THOMAS CULVER*

ALONE and busy this evening, I didn't bother to get a regular dinner. Just scrambled a couple of eggs, opened a can of tomato juice, made me a pot of nice fresh coffee. This, with a bit of chocolate pudding I found in the refrigerator, and some rolls and butter would be plenty—I'd eat in the kitchen—

Suddenly I stopped short and surveyed the place I was sitting.

Plenty?

For a moment I was back on the continent of Europe, sharing the fare with the people of Holland, and France, and Czechoslovakia, and Germany, as I had only a short time before. Plenty? Such a meal in practically any country on the continent would have been stark, utter unreality. And I'm not speaking only of the meal *as a whole*, but of almost any items. To be sure, we did have an occasional egg in Paris, for our courtyard, where once an ambassador's wife had entertained at tea, had been turned over to a few pet hens who sometimes obliged. But there were no eggs in the markets. And I had tomato juice, too, at the California Hotel, which is set up by the embassy especially to accommodate transient American businessmen. We ate very well indeed at the Californian, and some of the businessmen who spent all their time there (or with potential business associates who squandered practically their month's incomes to provide "luxury" meals from black market sources) came back reporting Europe was well fed. Even with the army, who occasionally billetted me, I ate well and plentifully; but the army and the embassy are America, not Europe. The European youngsters know the difference.

I sometimes wondered if there was a kind of rivalry among the different sections of Europe as to who could produce the most unlovely ersatz mixture in the name of coffee. Barley and chestnuts and goodness knows what else go into the brew. One morning the waiter at the Prague Hotel where I was staying served my "coffee" with an unusually beaming countenance, and placed beside the cup a tiny pitcher. "Some milk for the coffee this morning, Madam!" he announced in triumph.

On the repatriation train on which I spent five days with some three hundred children and two hundred adults, going from Paris to Prague, there was no milk for anyone. We had ersatz coffee and black bread for breakfast, a stew of potatoes, carrots, onions, with some pieces of cubed Spam in it, or perhaps some dried beans or peas at noon, and the same concoction watered down into soup for supper. Before bedtime there was one piece of hard candy for each child.

I was in Holland the first day they were allowed to have white bread, and how happy they were! And I was in France the day bread came off the ration list, and everyone was excited and went around smiling and munching long bread sticks or breaking off hunks of the loaf and eating them as they emerged from the baker's shop. But there is talk that France will probably have to go back to rationed bread again, because there is not enough wheat being shipped from America. It will be very disheartening if they do. Farther east, black bread is the rule; and made without any kind of grease, it is very tough and unpalatable.

Chocolate is a luxury of a past civilization—known only to those lucky individuals who have friends and relatives in America who send them food packages. Butter? The younger children have "heard tell" of such a food. It actually exists in Normandy and Denmark and other special regions. But so pitifully little compared to the vast need!

Caloric contents sometimes fool us in reading about national diets. Czechoslovakia, for instance, had 1369 calories when I was there. But you took practically the whole 1369 out in potatoes and black bread, with an occasional dumpling by way of variety. No butter, milk, eggs; only microscopic portions of meat or cheese. A doctor in the Masyric Home told me that his six-year-old son had never seen an orange. One afternoon I saw, near a depot, an old woman who had brought in some radishes from the country. A sidewalk crowd quickly gathered and bought out her stock. There are no fruits and vegetables except those which are in season and locally grown.

A small boy in Germany—10 perhaps—told me with some pride that he had a brother in a prisoner-of-war camp in Colorado. He wished he, too, were in America. "I suppose my brother has milk to drink—and fruit," he opined wistfully.

A young American girl said to me the other day, "If we could only put part of our Sunday dinner in a paper bag and address it 'For Hungry European Children' and drop it in the post-box at the corner, we'd lots of us do it."

There are a number of things we can do, such as packing and sending boxes of food to individuals; the giving of money for bulk purchase and shipment of dried milk and other essential supplies; and we can inform ourselves so thoroughly about overseas relief that if we should hear anyone complain because our American bread is to be a bit darker we can answer so convincingly and persuasively that that person will decide not only to do no more complaining but actually to join in sending a gift for overseas relief.

*Editorial secretary for the Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York 10, N. Y.

ONLY AN HOUR

These pictures show what changes one hour in the mission station made in the appearance and attitude of this boy—son of leprous parents.

This little fellow expected abuse, because he was accustomed to receiving abuse from strangers, but his fears soon disappeared. He learned that some people do care for victims of leprosy. He learned he was to be clothed and fed and sheltered and loved while his parents were being cared for and led to a knowledge of Christ.

The American Mission to Lepers, in cooperation with 25 denominational boards and almost a hundred mission stations, including Mungeli (India) and Sapacai (Paraguay), is carrying out the command of Jesus to "Cleanse the Lepers." This work can go on only as you provide the money.

AMERICAN MISSION TO LEPERS, INCORPORATED
File 25M. 156 Fifth Avenue, New York 10, N. Y.

Gentlemen: I am happy to make an offering to aid people with leprosy.

Enclosed find $_____

Name _____

Address _____

News Notes
Committee on War Services

"The Friendly Center," Richmond, Va.

According to officials there are more servicemen around Richmond now than there were a year ago. Our "Center" certainly is still going strong. During the last month our average attendance was about 150 per night. In the attendance we had representatives from more than thirty states. Just recently we have been having natives from Cuba, Spain, Hawaii, South America, Mexico, and England. Many Japanese, veterans of the American Armed Forces, have visited us, too. Service was rendered to all of these servicemen by 197 volunteer Christian civilians.

Increasing numbers of boys who attended our "Center" in 1941 are coming back, telling us that they have remembered through all of their experiences the pleasure they had in attending this "Friendly Center." How wonderfully pleased they are when we not only remember them, but call them by their names!

At this last Christmas time we had many letters, both from those still in the service and from those who were back in civilian life. Some had not been in Richmond for more than two years, but they assured us of the great benefits they had derived from our "Center."

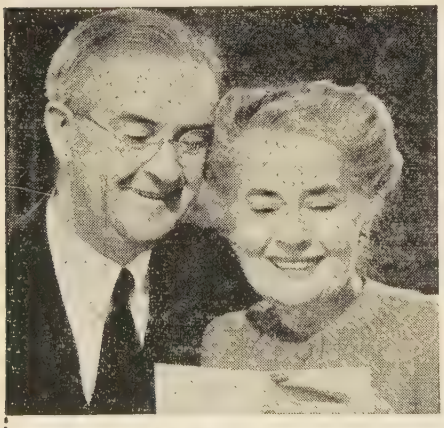
A large group of sailors came in just recently who, as they were leaving, wrote at the bottom of the register, "Thanks for swell treatment.—U.S.N."

These are only a few of the indications that the "Friendly Center" which Week of Compassion money helps to maintain, makes a good impression on those who now attend and is still helping those who have fought the battles and suffered in our stead. Just now boys from the McGuire Hospital are finding relaxation here.

(The above report was made by Miss Lillie Pearce, Director of "The Friendly Center," Richmond, Va.)

The National Committee on War Services

The Committee on War Services met in Graham Chapel, 222 Downey Avenue, Indianapolis, Indiana, on February 26. A rather careful study has been made of the Service Projects: Military, Civilian Housing and Japanese Relocation, and a report was made to the committee. While the need for military ministries is decreasing somewhat, yet the needs are still very great on the East and West Coasts and at the great separation centers. The needs in the housing areas are actually greater than they were at any time during the emergency war industrial boom. Veterans are returning by the millions; and perhaps millions have married, thus inaugurating new families. Meanwhile no new houses have been built. Hence there are more on the waiting list of these housing areas than ever before. This ministry the Committee on War Services will no doubt be forced to maintain as long as there is money available from the Week of Compassion.



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New Crusade Plan

By HARRY C. MUNRO*

IN ABOUT two hours on Sunday afternoon, March 10, 1946, 1,609 volunteer workers from 37 churches located 29,497 persons in Charleston, West Virginia, and suburbs, who are unreached by the program of any church or Sunday school. The Charleston Church School Enlargement Program was launched through an intensive ten-day campaign, carrried out by the churches of fourteen communions.

It had nationwide significance since national denominational executives and specialists were trying out the plan as a basis for developing a long-range intensive enlistment program. The United Christian Teaching Crusade, a four-year emphasis on educational evangelism already approved by forty denominations through the International Council of Religious Education, will be carried out through such a plan promoted on a nationwide scale. It is expected also that the National Christian Teaching Missions, a project in educational evangelism jointly sponsored by the Federal Council of Churches and the International Council of Religious Education will be conducted along the same general line.

The Charleston program was an interdenominational testing of the Baptist Church School Enlargement Program, which for the last three years, has been carried out with great success in a number of cities by churches of the Northern Baptist Convention. The national director of the Northern Baptist program, Frank E. Johnston, directed this project.

This new and distinctive pattern of field service promises to spread as rapidly as leadership for it can be secured and qualified. Plans were laid at Charleston to set up an informal "board of strategy." Its purpose will be to synchronize or coordinate the various denominational projects so that the elements best done cooperatively such as the religious census can thus be unified. Denominational executives will plan their major field services jointly so that in a given city or area their workers will come in at the same time to do the same general type of work.

Most significant of all, the whole community will feel the impact of united Christian forces in an unprecedented thrust of educational evangelism. In Charleston, both Sunday papers carried striking full-page advertisements of the census to be taken that afternoon; radio announcements of the census were made; and on Monday evening a record-breaking convocation of church workers packed Baptist Temple to hear the thrilling reports of the 1,609 census takers.

Here is a plan that leaves nothing to guesswork. It transforms deadly statistics into names and addresses of persons on the responsibility list of a particular church. It puts a skilled leader into that church to organize and train its workers to go out and get these persons. It guides that church in enlarging its program and leadership to hold and serve more people.

Participants in the project as "Visiting Leaders" were the following Disciples: George Oliver Taylor, Charles Marion Ross, Robert Lewis, Indianapolis, Indiana; Joe R. Babb, Fort Worth, Texas; Ralph Valentine, Huntington, West Virgina.

*Director of Educational Evangelism. The International Council of Religious Education, Chicago.

Clothing Needs in Europe Continue

SPRING weather in the United States has created an unwarranted and alarming drop in receipts of clothing for overseas shipment at the United Church Service Centers throughout the country, according to Dr. Leslie B. Moss, executive director of the Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York City.

Since the first of the year more than 900 tons of relief goods, much of it clothing, have been shipped to Europe and Asia through these centers, and constant pressure has led to the opening of additional warehouses manned largely by volunteer help from church groups and supported by voluntary contributions from the Protestant churches.

"Our people," said Dr. Moss, who speaks for all major Protestant denominations in the United States in Relief matters, "were urged to cooperate fully in UNRRA clothing drives, for we realized that only a great international agency can cope adequately with the relief problem that confronts Europe and Asia.

"But over and above this responsibility, church people have continuously expressed the desire to do something special as a demonstration of Christian friendship for their unfortunate brothers in the war-devastated areas.

"Much of the clothing coming into the church warehouses is practically new," Dr. Moss disclosed. "We ask for things in such condition as you wouldn't hesitate to offer a friend. Typical of the response are the many complete, lovely layettes sent in by mothers—many of the garments are brand new ones that babies never got around to wearing.

"During the past few weeks, however, the warehouse at New Windsor, Maryland, reports a very severe drop in receipts per week. Those in charge of the warehouse are alarmed because they say processing and shipments must be maintained on a year-round basis to be efficient and in order to maintain shipping priorities.

"There will be a tremendous demand for clothing in the early fall and unless it continues to come into the warehouses now, no backlog can be created to assure a steady flow during the summer months when shipping is at its best."

Asked whether he expected the need for clothing to be as great next winter, Dr. Moss said, "The need will probably reach its peak early in 1947. Because of the lack of tools and building materials, it has been impossible for European countries to get their industries re-established and on a production basis. Even if great strides are made in this direction during the coming months, production could not possibly begin by fall to overtake the needs arising from five years of war and destruction."

Dr. Moss said that many people who appear well-clothed are wearing the only garments they possess. Since night-clothes and bedding are terribly scarce, these people are "practically living in their present clothes day and night."

"Even clothes which are good to start with, won't stand up long under that kind of use," he pointed out.

Now, during spring cleaning days, is an ideal time to send clothing for needy persons overseas. Instead of packing and storing clothes this spring, send them to one of the clothing warehouses for shipment.

United Church Service Centers to which goods should be sent prepaid are as follows:

— 7110 Compton Ave., Los Angeles 1, Calif.
— Modesto, California
— 2247 East Marginal Way, Seattle, Wash.
— 101 Pine Street, Dayton 2, Ohio
— New Windsor, Maryland
— 236 Beacon Street, Boston 16, Mass.
— 20 Warren Street, New York 7, N. Y.

Donors are requested if possible to send with their gifts contributions of 10 cents per pound to help defray shipping costs. Many churches are making collections locally, processing and mending the clothing before sending it to the warehouses.

February Activities

The first part of February I was on an "at home" vacation, going to Saavedra Church only twice a week—on Sunday mornings and Wednesday afternoons. Even yet the fall activities have not been started.

Our church services and the Wednesday meetings have been very much disturbed by the loud speaker of the committee headquarters of the Peronistas on the adjacent side of the plaza. There was also a center for the Democratic Union a block and a half on the other side of the plaza. Most of our people are Peronistas and not always courteous in letting it be known. A few of the thinking people are of the other party. Some have been interested in following Dr. Enrique Grande through the papers and radio. He is the youth representative for deputy on the Resistancia party of the Democratic Union. We know him because he was one of the young men sent out by the Y.M.C.A. at the time they sent us some help for the boys' work, and he also visited us in the capacity of doctor for the children on one occasion, and is willing to help us in that capacity when we have a building.

During the time I have been somewhat free, I visited the American Church, and planned to visit our Villa Mitre Church but was unable to get on the bus going that way.

—HALLIE LEMON.

Buenos Aires, Argentina.

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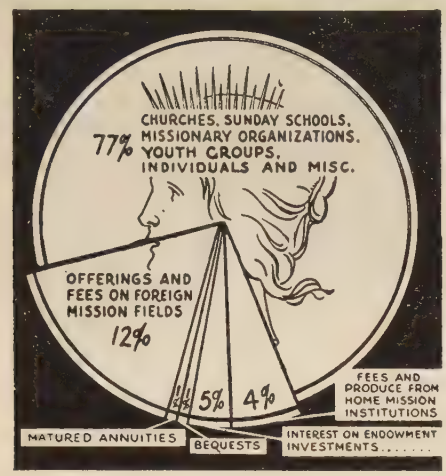
The Missionary Dollar

Sources and Division for 1944-45

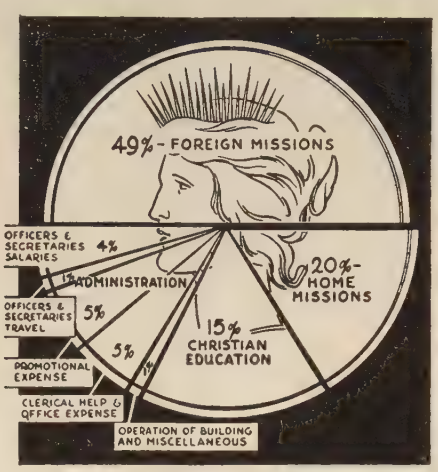
The United Christian Missionary Society



Sources of the Missionary Dollar

The missionary dollar is made up of gifts from various sources. More than one-half comes from churches, Sunday schools, missionary organizations, youth groups and individuals. The rest comes in the form of bequests; interest on investments; gifts from the old societies out of which the United Society was formed; fees, gifts and general receipts from home mission institutions and foreign mission fields—from schools, hospitals and church offerings; sale of literature; gift annuities; and a small amount from miscellaneous sources.

Thus the missionary dollar represents not only the current giving of the year in which it is used, but also long years of careful administration of funds from which annual income is received.



Division of the Missionary Dollar

The United Christian Missionary Society carries forward three great phases of Christian work—Christian education, home missions, and foreign missions. The cost of administering this vast world enterprise must also be considered in the division of the missionary dollar. In the graph here we see the presentation of how the missionary dollar was divided last year. It reveals that 49 per cent went to foreign missions, 20 per cent to home missions, 15 per cent to Christian education, and 16 per cent to administration. These percentages vary slightly with each year, based upon the emergent needs of the current year when applied.

Reprinted from a folder issued by The United Christian Missionary Society, Missions Building, Indianapolis 1, Indiana.

Chautauqua News

AT A meeting of the Chautauqua Association of Disciples of Christ, Chautauqua, New York, Franklin D. Butchart, pastor of the Glenville Christian Church, Cleveland, Ohio, was elected president to succeed the late George M. Kirby. Mr. Butchart inaugurated his term by launching a campaign to purchase a house adjoining the main building known as Disciples Headquarters, and which has been the center for Disciples for forty years.

The living room of the new "House of Brotherhood" will be a memorial to James Butchart, M.D., pioneer medical missionary of Disciples of Christ to China. Other memorial gifts will equip kitchen, dining room, laundry, and bedrooms.

Mrs. Franklin D. Butchart, Cleveland, will be hostess in charge of Disciples Headquarters and of the newly acquired "House of Brotherhood" during the 1946 season in the absence of Dr. and Mrs. John P. Sala, who are in Great Britain as fraternal delegates to the Annual Conference of the British Churches. Advance reservations for the 1946 season should be sent to Mrs. Butchart, 1242 E. 137th Street, East Cleveland, Ohio.

H. Gray Russell, one of several missionary guests at Disciples Headquarters last summer, paid tribute to the program by saying: "Disciples Headquarters at Chautauqua, New York, is rendering a great service to our brotherhood. The service it renders our missionaries is so needed that it should be enlarged to care for more. This will be possible through the purchase of another property. I trust that in the future other missionaries may find the recreation of soul and joy of fellowship which have been mine."

Other members of the Board are Wilbur Kirby, B. H. Bruner, Mrs. Emory Ross, Mrs. Fred White, Mrs. Jennie A. T. Riggs, Miss Frances Reid, and Douglas Clark.

"Inasmuch dries tears, creates Homes, puts laughter in mouths and hearts, makes strong bodies, educates the mind and soul, builds citizens, converts souls, ushers in the kingdom of life and glorifies the God of love. It is the biggest business for mortals and immortals!"

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Why I'm Going to China

IN MY freshman year in college I attended a student conference where, for the first time in my life, I considered seriously whether I should go into full-time Christian service. My course had already been planned toward pre-dental study. Shouldn't I dedicate myself to the task of working *with* people rather than on them? After months of soul-searching, the decision was made—to go into some kind of foreign Christian service.

The years quickly passed: graduation from Colgate, three years at Yale Divinity, four as director of the Purdue Christian Foundation, two more at Dodge Community House in Detroit. There was so much to be done right here in my beloved America that I almost lost sight of my original intention. Not enough Christians were working for interracial brotherhood, for economic justice through collective bargaining and co-ops, for civil liberties and political action for democracy, for international understanding and good will. So much to be done here.

Then came World War II. Again I saw the primary duty of the church to build the world community as a basis for world peace and the Kingdom of God on earth. While the state departments of the various nations may be organizing a form of world government, the foreign service of the church is building this world community. There is a new urgency now that the atomic bomb has come.

I want to give all I've got (however much or little that may be) to serve as an "Ambassador of Christ." The Christians of China are persistently giving the old Macedonia call, "Come over and help us." Where is there a greater need? That great Chinese Christian, T. Z. Koo, points out that while we work for reconversion, China works for reconstruction. I have the opportunity to help develop some of the future leaders of China. How can I say "No"? I know that there are at least ten workers staying here for every one that goes into foreign missions. But every soul must first answer to the will of our Father which art in heaven: "Seek ye first the Kingdom of God and His 'right-ways-ness—.'"

—HUBERT REYNOLDS.
In Yale Chinese Language School.

Christian Family Life Helps

To aid in initiating practices and organizing activities which will continue throughout the year, ten folders on phases of Christian family life, prepared by Charles B. Tupper, have just been published for the Division of Christian Education of The United Christian Missionary Society. Such topics as "Grace or Blessing at Mealtime," "Regular Bible Reading and Prayer," "All Sharing in Homework and Play," and others equally helpful are included. The folders may be ordered from Sales Literature Dept., The United Christian Missionary Society, Missions Building, Indianapolis 7, Ind. Price: 10 folders for 10c; 50 for 45c; 100 for 80c; 1,000 for $6.00.

New

BETHANY MATERIALS for the Summer Quarter

2-YEAR-OLD MATERIAL

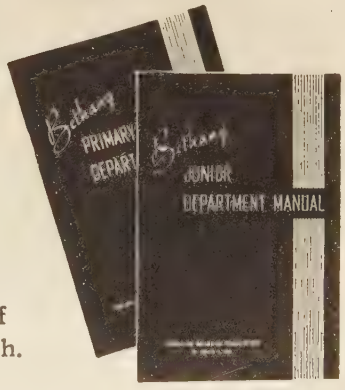
Here is the introduction to Christian ways tiny tots need . . . 24 leaflets with pictures and stories about 2-year-olds' daily experiences and a 16-page guidance pamphlet for parents and teachers. $1.00 per set.

KINDERGARTEN Closely Graded Lessons

A complete course for 4- and 5-year-olds including Bible Leaflets, "Message to Parents" telling how they can help at home, Activity Materials for the children and a Teacher's Quarterly for guidance material.

PRIMARY-JUNIOR Department Manuals

A complete manual for each department with stories, etc., in the graded lessons, and offering help to supervisors in their problems of organization and planning. 75c each.



SENIOR Bible Guides

A practical "Teacher's Bible Guide" (45 cents each) stating the purpose of each lesson and giving background material of Scripture readings and a "Pupil's Bible Guide" (25 cents each).

INTERMEDIATE Bible Guides

A book for teachers with complete lessons and guidance units (45 cents each); pupil's study book (25 cents each).

Christian Board of Publication
THE BETHANY PRESS ST. LOUIS

Enlisting and Training Lay Leaders*

THE greatest need in leadership training for lay workers in the local church is an adequate theory of Christian education. At present too much reliance is placed on the Sunday school. The Sunday school has not outlived its usefulness, as some say. It must be strengthened. But in its very nature the Sunday school alone can never do the whole job of Christian education. It is a necessary part of a total program, including training in home and family and in many other church activities for nurturing the Christian life.

Lay workers for Christian education in sufficient number and of high quality will respond to the call of the church for workers when the following conditions are met:

1. The call to service must be a dignified call, officially representing the entire congregation.

2. The demands of the task must be clearly defined, with standards sufficiently high to challenge thoughtful people. Our aims are now too abstract and hazy to attract busy and earnest persons, our standards too low.

3. There must be a very clear spiritual emphasis. The evangelistic motive has a central place in education which must not be obscured.

4. There must be recognition and appreciation. It is a justifiable human desire to be appreciated. An important responsibility deserves high honor, and teaching is one of the most essential and distinctive of services in the church. Yet often it seems a thankless, "second class" function among church activities.

5. The church must have a long-range, intelligent plan for finding, enlisting and training lay workers. Our present haphazard, "hand-to-mouth" plan of finding teachers is destructive of morale and lowers the prestige of the Sunday school. Choosing a teacher for a class of children may be as important as choosing a pastor. The teacher may much more profoundly affect the lives of those children.

6. The church must be ready to train its new workers. Teachers must be persons with a religious experience to share. But teaching needs skill and the floundering teacher is soon discouraged. When an intelligent person accepts a job he wants to know just what is expected, just how and where to begin, and how to move forward toward definite results. Training for the task and guidance on the job are essential to sustained interest. Every failure of a volunteer leader is a hard blow to morale.

7. We shall enlist lay leaders more readily in Christian education when we cease to use so largely in our lesson helps and books on educational methods, a "professional" vocabulary which leaves the average layman uninspired. We must put sound educational theory in everyday terms of the common life so that they may be understood.

*Address by Herman J. Sweet, Director, Department of Leadership Education and Church School Administration, International Council of Religious Education, at the meeting of the Council, February 10-16, 1946, at Columbus, Ohio.

A Missionary's Furlough

My third furlough at home draws to a close.

What is a furlough? Webster says it is a leave of absence. Leave what? Absent from what? That tells what it is not. It does not tell what it is.

A leave of absence. Yes, we leave the task at which we have been working; leave it for someone else to do, someone who has already a burden too heavy.

Leave? Yes, leave fellow missionaries and coworkers of our adopted land; leave boys and girls and men and women of that land who have become loved friends and who need us and our counseling and our help.

Leave? Yes, leave familiar places and scenes that have grown dear and homelike to us; a country whose ways and customs have grown to be the natural and the normal manner of life; a leave of absence from all those things that once seemed strange and difficult and because of which strangeness we spent long, strenuous years in training that we might prepare ourselves to work in that land that we might learn to accept those ways as our own life.

Leave of absence? Yes, from everything but the memories that fill our thoughts, the knowledge in our minds that there is work there for us to do, and the desire in our hearts to be back where His work calls us.

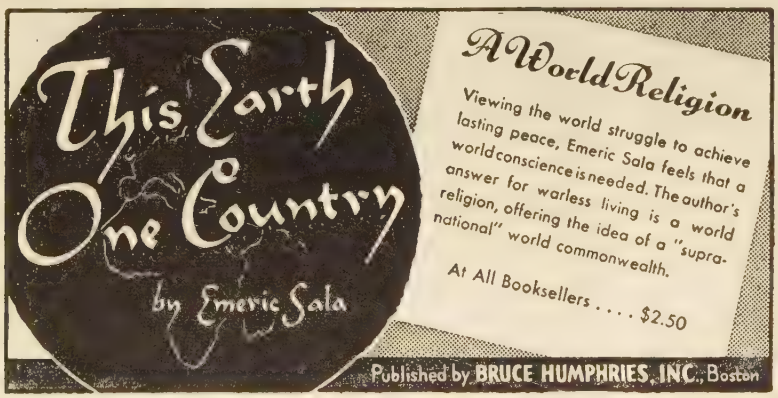
—LETA MAY BROWN.

World Call News Room

(*Continued from page* 38.)

resentation of the Congo in the home land; that Americans do not realize how much comfort and beauty there is in the Congo, "such as roses on the table and nights cool enough to sleep."

Emory Ross, secretary of the Africa Committee of the Foreign Missions Conference of North America, expected to leave New York for Africa about May 1. He goes for some visitation work prior to the West Central Africa Regional Conference, in Leopoldville, July 13-24, at which he is to give the keynote address. He will resume his visitation tour after the conference and join in consultations regarding international mission action centers on the Continent and in Great Britain. He will be gone about three months.



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Postwar Travel

WE HAVE had a fairly good trip over to Shanghai on the SS. "Tillie Lykes," and a congenial group of passengers. The crew has proved to be a very clean and decent group. As an indication of this we found posted on the wall, below our final instructions, a footnote by the Captain: "SS. 'Tillie Lykes,' at sea, March 6, 1946. Best wishes for further success in your work of spreading the Word of God and easing the spiritual and physical needs of many." Of course, since we are missionaries, the officers were rather shy of us for a good many days.

I have enjoyed the crew (down below). More than half of them are Negroes. It has been my privilege to have several evenings with them. We had some song sheets mimeographed. I had the honor of being song leader and soloist aboard and that proved the best means of breaking the ice and getting acquainted. One of the junior officers is from the Houston church. One of the young boys from Nashville is a Church of Christ member.

The Tillie Lykes is a bigger organization than I had supposed. They have ships going all over the world, and many of this newer type. When this ship is completely converted, it will be very comfortable. We still do not prefer these very narrow type "shelves" that we sleep on. It is too much of a job to hang on when the ship rolls. On the next trip they expect to have in use the standard type of bunk bed with "sideboards" and a few other conveniences.

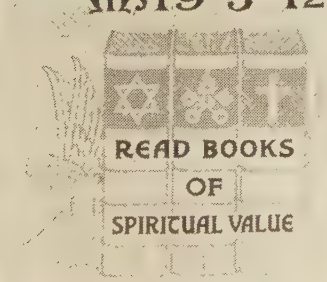
We have had two rough spells. One terrible night and later five days of storm in mid-Pacific.

It seems that the Navy brought us to the mouth of the Yangtze River, arriving on March 8, but the Army did not have any transportation, so we were on the windy river point from the 8th to the 12th of March. Our ship had to wait for its turn to tie up to a pier.

—JAMES H. MCCALLUM.

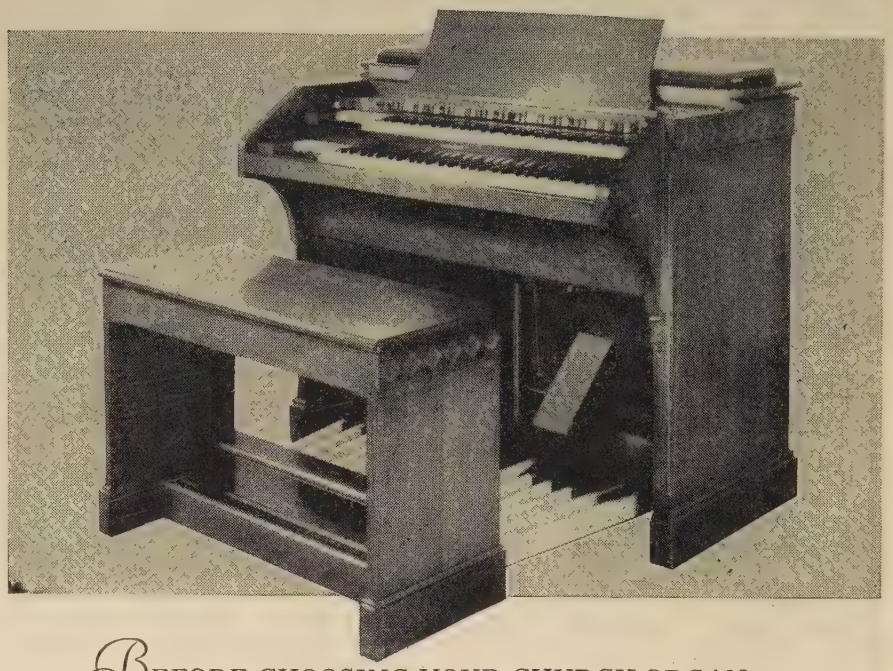
China.

RELIGIOUS BOOK WEEK
MAY 5–12



NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

You Owe It To Your Church!



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DISCIPLIANA?

This quarterly publication recently became the official journal of The Disciples of Christ Historical Society. It is the only brotherhood magazine devoted entirely to news of the discovery, collection, preservation and use of materials of, by and about all Disciples. It is edited by Claude E. Spencer, Curator of the Society.

If you are not receiving this publication, subscribe now at the low cost of fifty cents per year, the price to non-members of the Society. Membership in the Society, at one dollar for the calendar year, includes the cost of a year's subscription to Discipliana. Send your remittance now to

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A Treasure in the Ash-Can

WHEN you see a usable—or reclaimable—garment in somebody's ash-barrel these days, what can you do about it? Near the bus stop, a barrel had been placed in the front yard of a neighbor, and there on top of it was a man's hand-knitted sweater. What a beautiful thing to be wasted in such a way! There was no time, however, to decide how to get into the yard to ransack his ash-can. The bus came and all I could do was to hope somebody who really needed it would find the warm piece of clothing.

A few days later, at exactly the same location, this time in full view on the sidewalk, there was another barrel. Again a bundle on top of it. If that wasn't fate! Should I, in the face of all the world, grab something out of somebody else's ash-barrel? Yes! I don't want to be a coward. Maybe this very piece of flannel might keep some old woman from pneumonia, or save the life of a child. Out it came—a pair of fine trousers! Quick into my shopping bag. What fun—an old maid carrying a pair of trousers to her job, back home, for display among her two spinster friends! A thorough washing, rinsing, and overnight airing brought out the softest warm material that no money could buy today. One pair of trousers produced the following:

One coat for a two-year-old, with pink trimming, and pink daisies embroidered over mended moth holes.

One baby's jacket, for one-year-old youngster, with blue trimming including daisies over moth holes.

Enough material to accompany each garment for mending, or making it a little larger.

Three needle cases from pieces of the flannel.

Six cut-out humorous figures (from the belt) that can be embroidered and made into toys.

So! Picking a pair of trousers out of an ash-barrel can be as much fun as picking a ripe apple from the tree. But once the owner of such treasure gets wise to possibilities, he may want to get busy without the services of an amateur scavenger. It's a challenge. It's fun.

—ELIZABETH MAY.

A New Missionary in India

MY FIRST Christmas in India! Of course the church service on Sunday included Christmas songs and an appropriate theme. On Monday evening, just at dusk, the children gave a pageant. Monday night, Christmas Eve, some of us went caroling with a group from the English Methodist Church. After we returned about 11:30, a group of young men of our church here in Jubbulpore came to our veranda and sang carols; another group came at 3:30 in the morning; then about 6:30 we were awakened by an awful brass band!

Just before we had breakfast, we exchanged gifts. Our stockings were hung in front of the fireplace, and oranges, candy and nuts were placed in them; also very tiny celluloid dolls. We had a Christmas tree, too. It was an evergreen that someone had potted.

At 9:30 we went to the church for the Christmas service. The church was crowded. Extra seats had been brought in, and then there must have been as many as twenty girls sitting on the floor beside the communion table as well as fifty or more children seated on the floor at the front of the aisles. The men who took the offering could scarcely get to the front of the church because so many people were sitting in the aisles. Everyone goes to church on Christmas Day whether or not they go during the rest of the year.

In the afternoon Mr. Potee and I went over to the Methodist Church to help with the entertainment of some servicemen.

In the evening we were at the home of the Potee family for dinner, and for a party afterwards.

The day before New Year's, all the Disciple and Methodist missionary families in Jubbulpore went on a picnic. There were thirty-one in the group. Our picnic place is about three miles from the city at an old castle of the last of the Gond queens. There are only ruins of the castle. We learned that the rock formation of this particular area is older geographically than the Himalaya Mountains.

—HAZEL HUGHES.

Jubbulpore, C. P. India.

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1944-45	1945-46	1944-45	1945-46
Churches	$363,246.40	$400,974.12	$47,729.70	$72,296.86
Bible Schools	109,170.83	120,342.85	5,462.13	8,199.53
Christian Endeavor Societies	3,203.78	2,343.61	426.30	653.03
Women's Missionary Societies	136,850.00	134,100.85	3,815.41	4,498.00
Councils	167,063.02	180,890.05	4,660.18	11,863.06
Young Matrons' Missionary Societies	4,915.60	5,055.45	103.50	28.50
Guilds	17,766.86	18,373.76	401.50	547.30
Circles	1,807.43	1,890.90	115.00	178.19
Triangles	938.90	826.81	92.00	----
Children's Missionary Organizations	1,109.32	1,027.00	104.44	190.24
Unified Youth Groups	4,600.90	8,189.61	968.65	1,315.67
Unified Children's Groups	52.54	314.12	43.48	70.08
Individuals	19,834.76	15.774.08	26,973.13	46,819.86
Grand Totals	$830,560.04	$890,103.21	$90,895.42	$146,660.38
Missionary Organizations Totals	$335,104.57	$350,688.55	$10,304.16	$18,691.04

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$59,543.17

Book Chat

(*Continued from page* 15.)

tunities, so much understanding, and yet stands frustrated, defeated, and menaced. And that is so, claims Dr. Buttrick, because we are *ignorant* in spite of all our vast storehouse of factual knowledge and highly developed skills; because we are *wicked*—a much stronger word than sinful—in a world where wickedness is so mutually destructive; and because we are *mortal* in spite of our outward evidences of power. The main theme of the book is to impress upon us the need and method of Christ in meeting us in this frustration of ignorance, wickedness, and mortality.

Books Mentioned on Page 15

THE AUTOBIOGRAPHY OF WILLIAM ALLEN WHITE, New York. Macmillan. 669 pp. Price $3.75.

BENJAMIN FRANKLIN'S AUTOBIOGRAPHICAL WRITINGS, edited by Carl Van Doren. New York. The Viking Press. 810 pp. Price $3.75.

NOW IS THE TIME TO PREVENT A THIRD WORLD WAR, by Kirby Page. Published by Kirby Page, La Habra, Calif. 123 pp. Paper $1.00. Cloth $2.50.

CHRIST AND MAN'S DILEMMA, by George A. Buttrick. New York and Nashville. Abingdon-Cokesbury. 224 pp. Price $2.00.

Prayers for the Times

PRAYERS OF THE FREE SPIRIT, edited by Stephen Hole Fritchman. New York. The Woman's Press. 63 pp. Price $1.00.

YOUNG PEOPLE'S PRAYERS, by Percy R. Hayward. Illustrated. New York. The Associated Press. 79 pp. Price $1.00.

PRAYER, The Mightiest Force in the World. By Frank C. Laubach. New York. Revell. 95 pp. Price $1.25.

THOUGHTS FOR TO-DAY, by William Wallace Rose. Boston. The Murray Press. 79 pp. Price $1.00.

These little volumes represent a vital feeling of the importance of the devotional life in our critical days. The Fritchman volume is much the best, constituting a collection of prayers from famous writers and spiritual leaders. This book is beautifully printed with an excellent frontispiece by Rockwell Kent. Percy Hayward has been writing prayers for young people for periodicals over a long period and has collected them into this little volume. They are pertinent to the life situations of young people. Frank C. Laubach makes his devotional book a series of short essays on the importance of prayer in an "atomic age." William Wallace Rose presents a series of one-page devotional essays of practical topics. These short homilies are worth while.

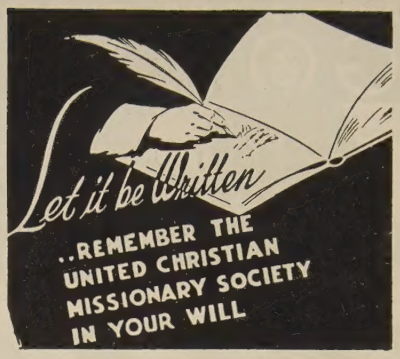
C. E. L.

Lay Evangelism

EVANGELISM ON THE MARCH, compiled by Harry Hines. Dallas. Laymen's League of Texas Christian Churches. 139 pp. Price $0.25.

The Laymen's League of Texas for several years has published each year a booklet for ministers and laymen. This number contains evangelistic techniques, suggestions, and inspiration by Jesse M. Bader, Willard M. Wickizer, Carl V. Covey, Patrick Henry, Arthur A. Everts, J. L. Kraft, John A. Laws, Wallace C. Speers, Frank B. Clements, Bert R. Johnson, Hugh McLellan, and others. There is included a helpful list of books and pamphlets. An index is badly needed.

J. E. M.



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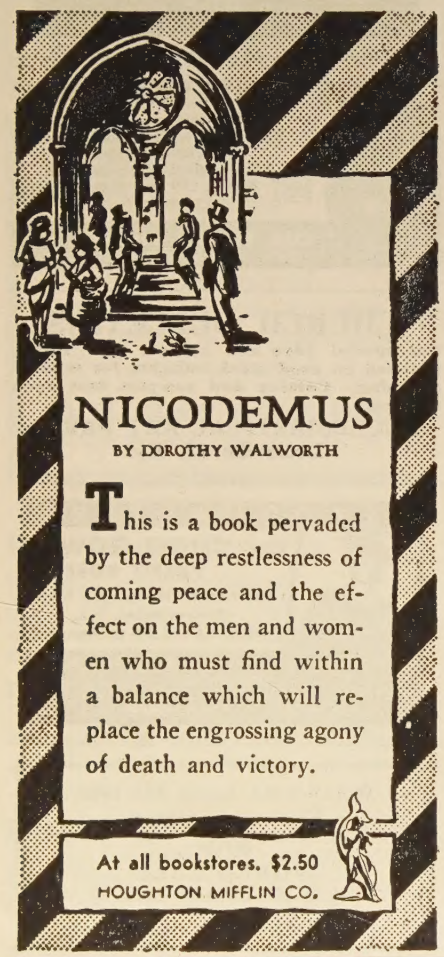
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Books Received

THE UNITED STATES MOVES ACROSS THE PACIFIC, by Kenneth Scott Latourette. New York. Harper & Brothers. $2.00.

RELIGION IN RUSSIA, by Robert Pierce Casey. New York. Harper & Brothers. $2.00.

FROM SCENES LIKE THESE, by Ethel Wallace. Philadelphia. Hathaway & Bros. $2.00.

THE NEW LEVIATHAN (The Earl Lectures), by Paul Hutchinson. Chicago. Willett, Clark & Co. $2.00.

FROM FAITH TO ACTION IN THE YWCA, by Kathleen W. MacArthur. New York. The Woman's Press. 25 cents.

PERSONAL ADVENTURES IN RACE RELATIONS, by Esther Popel Shaw. New York. The Woman's Press. 15 cents.

NOW IS THE TIME TO PREVENT A THIRD WORLD WAR, by Kirby Page. La Habra, California. Paper, $1.00; Cloth, $2.50.

THE LIGHT IS STILL SHINING IN THE DARKNESS, by Kirby Page. La Habra, California. Each 50c; 10 to 86 copies, 40c each! 100 or more, 35c each.

OUR EYES WERE OPENED, by Arnold H. Maahs, Chaplain. Columbus, Ohio. The Wartburg Press. 50 cents.

FOR A LITERATE WEST AFRICA, by Margaret Wrong. New York. Friendship Press. 25 cents.

THE UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL, by Herman Finer. Boston. World Peace Foundation. Cloth 50c; paper 25c.

THE EDITOR'S PRIVATE CORNER, by Ethel Hubler. Los Angeles. The National Voice. $1.00.

THE ALEPH-BET STORY BOOK, by Deborah Pessin. Philadelphia. The Jewish Publication Society. $1.50.

It is a truism that plans for society that do not reckon with the laws of God (including the laws of nature) will fail. Equally true is it that plans which do not reckon with the genius of a given people will fail for that people. Thus China will never become Communistic because Communism is materialistic and the Chinese genius is humanistic. Nevertheless Chinese humanism alone is an inadequate basis for Democracy, since it is morality without religion. Thus Confucianism sees man only in social relations, never simply as man, man obedient to a God beyond society. Therefore Confucianism needs to be revitalized by Christianity.

—DR. RODERICK SCOTT, Department of Western Culture, Fukien Christian University.

Last Column

Holding Fast to Tradition

There is a prevalent tendency to cling to things not worth having. The Pharisees and Sadducees did this, for they held tenaciously to the traditions of men, thus making void the commandments of God. Thus they chose the lesser things, and forfeited the best. And history repeats itself; for, in spite of divine prohibitions and warnings, men still hold fast to tradition, and fail to "stand fast in the faith." The remarkable thing is that many who are constantly pleading and praying for unity are thus preventing its accomplishment. It is highly probable that if only all leaders of religion would let go everything of human origin and hold fast only to the truths of revelation, the much desired unity of God's people would soon be achieved.

—*Australian Christian.*

African Potpourri

The forest is decreasing in Africa. At the same time the desert is encroaching.

Kimberley averages about three more hours daily of bright sunshine than New York and between six and seven more than London.

Jim Fish is the Africander for Jim Crow.

Vasco da Gama reached the coast of Natal on Christmas Day, 1497. It was named for the natal day of our Lord.

Bartholomew Diaz rounded the tip of Africa in 1488 and named it *Cabo Tormentoso* (Cape of Storms). Later it became known as *Cabo da Boa Esperanca* or Cape of Good Hope.

"I can never get used to the way women in Africa have to work," is reiterated by travelers in Africa.

Friends in the Storm

It was sleeting overhead and slushy underfoot. People hurried along Forty-Second Street with their coat collars up about their ears, hardly glancing at passersby. A young Negro, carrying a heavy valise in one hand and a huge suitcase in the other, hurried toward the Grand Central Station, slipping and skidding as he went. Suddenly a hand reached out and took the valise while a pleasant voice said: "Let me take one, brother! Bad weather to have to carry things." The Negro was reluctant, but the young white man insisted: "I'm going your way." All the way to the station they chatted like two old buddies.

Years later, Booker T. Washington said: "That was my introduction to Theodore Roosevelt."

—MAEANNA CHESERTON-MANGLE.

"Professor," said the old Grad., "Now that I've made a lot of money I wish to do something for dear old Siwash. Let's see now, in what studies did I excel?"

"In my class, sir, you slept most of the time."

"Fine! Good suggestion! I'll build a dormitory."

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The years of depression, followed by the second World War, have made almost unbearable the condition of children. In Europe and in Asia they die like flies. They wander lonely roads and highways of the earth, naked, hungry, debased waifs of man's inhumanity. Even in countries not devastated by war the children have been the victims of lowered moral standards, greed and indifference. It is the ministry of the church—your church—to see that children are accorded the care and love that is their due and to see that they are taught the way of Christ. This is necessary for their sakes and for the sake of the future civilization of the world.

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